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No. 2.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

Published in Albany, N. Y., in 1808.

No. 2.

THE New Testament appeared to be the proper fruit and product of the church of Christ, and manifested by its purity that it was a pure church out of which it sprung. Taking the church as the tree, and the Scripture as the fruit, both seemed to be good. But the fruit, which had been for many generations produced by those churches which bore the same name, was very different. The writings of these churches instead of uniting the people in righteousness and peace, had kindled endless controversies and angry disputes; and from the manifest difference in the fruits, it appeared that modern professors could not be the same kind of people with those that had formerly been called Christian.

According to the Scriptures, Christians were united, all of one heart and one soul. They laid aside all anger, wrath, clamor, envy and evil speaking;

were kindly affectioned one toward another, and loved one another with a pure heart fervently. Daily observation proved that those who now assumed the same name, were full of envy and strife, railing and backbiting, hateful and hating one another; and in every sense different from those holy men of God, who were formerly called by the name of Christ.

This distinction was observed not only in common professors, but even in the ministers. While the New Testament represented the ministers of Christ, as meek, humble, honest men, examples to the flock, in charity, faith and purity; those who were called the ministers of Christ in the present day, appeared to be proud, aspiring, contentious men, striving who should be the greatest, overlooking common people as an inferior rank of beings; deeply immersed in the cares of the world, eager after salaries, or posts of profit in civil government, and some even holding their fellow-creatures in perpetual slavery, or selling them for money.

These appeared not to be the same kind of men as those whom Christ ordained, nor did it appear that they had the same Holy Ghost dwelling in

them, or could be as safely believed or followed, as the ministers who wrote the Scriptures. They admitted the conviction that they were far sunk from the power and purity of the Apostles of Christ, and were preaching about a salvation which they had not in possession.

Another important train of ideas arose from searching the Scriptures. There was a falling away spoken of by Christ and his Apostles, and an antichrist to rise, which appeared, according to history, to have taken place a great while ago. And it appeared by many promises, that after the reign of this antichrist was out, there would be glorious times upon earth, and Christ would appear again and set up his kingdom and gather the nations into it. Here many enquiries were raised, concerning the reign of this antichrist: when it began and when it would end, and when Christ would appear and set up his true kingdom. And many began to apprehend that this period was not far off; and concluded it was time to leave off their vain disputes and unite in prayer for Christ to come and pour out his spirit, gather his people into one, make an end of sin, and fill the earth with his glory.

For several years there were praying societies kept up in different parts, composed of persons who were distinguished in some things from all the denominations, though blended with them in their outward communion. These professed to be in search of the truth and power of religion, and ready to embrace it whenever it should appear, but did not believe it to be

among any of the denominations, in purity. They believed there were errors in all their systems of doctrine, which kept them dead and lifeless, without the spirit of God.

The social exercises which sprung from this faith, were reading the Scriptures without any comment, praying for the divine spirit to open them, confessing and lamenting the deplorable state of mankind in general, and that of cold, lifeless and corrupt professors of Christianity in particular; and pleading for the accomplishment of those blessed promises which respected the coming of Christ and the glory of the latter days. Examining themselves by the evidences and marks of grace laid down in the Scriptures, lamenting a lack of those evidences, confessing their short-comings in duty, and resolving to correct past errors, and be more watchful over a deceitful and desperately wicked heart, opening their trials to one another, and encouraging each other to persevere until they found Christ in very deed.

When any one prays for a thing, it is a sure and certain evidence that he has not that thing in possession: and hence the united prayers of hundreds of the warmest professors, entreating Christ to come and visit the churches, loudly proclaimed that he was not already there. While he was contemplated at a distance through the promise, the following lines well suited the day, and proved his absence from the soul:

"When I turn my eyes within;
All is dark, and vain, and wild:
Full of unbelief and sin;
Can I deem myself a child?"

The following extracts of letters from persons of no small note in the churches, will show more particularly the state of religion at that period.

DEAR SIR:—I received your kind letter, and I now undertake to answer it. * * * * * The dead state of religion is truly discouraging here, as well as elsewhere. It appears a wonder of mercy, that God is so kind to this *Sardis*, as to afford her the means of grace; without this she would certainly run into total infidelity. When I look into my wretched heart, and consider how much I have dishonored God, by a dead and careless life; I have reason to cover my head in the dust. * *

If some are spotted with sin; I am spot all over. * *

J. T.

Lexington, Sept. 1796.

DEAR BROTHER:—It is not likely I can say anything to entertain or refresh you. I sometimes think I would be willing to travel with you to heaven; but I feel very unlike an inhabitant of that place, I would be glad to be at the *truth*, and the *substance*.

But I commonly feel so much more like a devil than a Christian, that it makes me often forebode the displeasure of God, the holy and the just. I sometimes think I am coming towards the birth, but can seldom think I am born. O how long! how long! And what am I? I would strip off everything but Christ and his holy spirit, to enter the narrow gate * * I can tell you but little about my poor congregations. I see but little prospect of encouragement. I dare not say none. * * * I sometimes hope to see Jesus King in Zion.

J. D.

Now let any one judge from the foregoing evidences, what kind of work was necessary to take place among *such a people*, in order to their recovery; a people confessedly, *vain, and dark, and wild; full of unbelief and sin, dead and careless, spot all over; and more like devils than Christians.*

The generality, however, unaffected with their *sad case*, were still going on, crying out against infidelity, lampooning the Deist, treating his cavils with contempt and laboring each one to augment his party: while a distressed few were watching, like the guards of the night and ready to meet the first dawn of the approaching day.

A sense of the total depravity of human nature, and the entire separation of the soul from God, is the first thing necessary to prepare the way for the entrance of spiritual life. Therefore, such as honestly confessed their lost and deplorable state, and intensely groaned for deliverance from it, were not in so dangerous a condition as those who made a high-sounding *profession*, and gloried in some *plan* of salvation that still left them in bondage to corruption. But a conviction of being lost never saved any one, though many have made conviction a great evidence of their election, and vainly rested upon that light which searches out the evil and wickedness of the heart, without going any further. But such as were honest before God, could not stop here: they must be at the *truth* and the *substance*. Therefore, it was necessary that the channel through which the quickening power of God has access to the soul,

should be opened : namely—, *the everlasting covenant of redemption*. As this is the only channel through which souls can receive any special favor from God, it will be proper here, to make a few observations concerning it.

When one makes a promise to another, and that promise is accepted, this constitutes a *covenant* or *agreement*. Thus the promise of eternal life was made to Christ and accepted by him in behalf of all ~~who~~ accept him. In this promise, or *covenant of life*, the *Father* and *Son* are perfectly united. It is an *everlasting and unchangeable covenant*. The *covenant* itself, is absolute, unconditional and inviolable. But in order to its being fulfilled and finally settled, there is a work given the *Son* to do, which, in the nature of things, is necessary to be done, and that is, to overcome *death*, and *him* that has the power of it. Until this is actually done, the heir is in bondage. It is true, *eternal life* is secured in the *covenant*, to all the faithful, though they be not in actual possession of it. But while *death* reigns, the blessings of the *covenant* can only be administered by way of *promise*, and the party to whom the *promise* shall be fulfilled, designated in the *Father's revealed will*.

This *everlasting covenant* has ever been a mystery to man, nor could anything certain ever be known respecting it but by a *living revelation* from God, an express manifestation of the divine will, attested by living witnesses. Where this orderly administration has been wanting, the more that has been said about it, the greater confusion and controversy has been stirred up.

It is true, the Scriptures contain a copy of the divine will, concerning the redemption of souls ; all the promises of God are there recorded. But of what use is a bare copy of a will without witnesses ?

These great and precious *promises* could effect nothing real ; the inheritance itself was not in them ; and although thousands have undertaken to administer upon the authority of the Scriptures, as though it was the very *original itself*, sealed and confirmed by unalterable seals, and have pretended to be the *true witnesses* of God : yet their folly is made manifest to all men. They have not agreed in their witness but have filled the world with endless debates, concerning the sense and meaning of what *they* call the *will*. If the witnesses were all divided, and could not even agree in their testimony who were the proper heirs, how could anything ever be decided in such a court ?

However much these presumers have altered, amended, expounded and paraphrased upon the copy ; yet the original has remained unsullied. God is of one mind, and his promises in Christ, are Yea and Amen.

When God revealed his covenant to Abraham, it was only by promise. "In thee and in thy seed, shall all the nations of the earth be blessed." The blessing promised, was not to Abraham and his seed ; but to all the nations of the earth. It was not, Thou and thy seed shall be blessed with irresistible grace, but "In thee and in thy seed [which is Christ] all the nations of the earth shall be blessed." All were under the curse, and stood



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THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

—
Published in Albany, N. Y., in 1808.
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No. 3.

Of the first appearances of the extraordinary work, in different parts of Kentucky, in 1800 and 1801.

THE first extraordinary appearances of the power of God in the late revival, began about the close of the last century, in Logan and Christian counties; on the waters of Gasper and Red Rivers. In the spring of 1801, the same extraordinary work broke out in Mason County, upper part of Kentucky; of which I was an eye witness, and can therefore, with greater confidence, testify what I have heard, seen and felt.

It began first in individuals who had been under deep convictions of sin, and great trouble about their souls, and had fasted and prayed, and diligently searched the Scriptures, and had undergone distresses of mind inexpressibly sore, until they had obtained a comfortable hope of salva-

tion. And from seeing and feeling the love of Christ, and his willingness to save all that would forsake their sins and turn to God through him; and feeling how freely his love and goodness flowed to them, it kindled their love to other souls, that were lost in their sins; and an ardent desire that they might come and partake of that spiritual light, life and comfort, which appeared infinite in its nature, and free to all. Under such an overpowering weight of the divine goodness, as tongue could not express, they were constrained to cry out, with tears and trembling, and testify a full and free salvation in Christ, for all that would come; and to warn their fellow-creatures of the danger of continuing in sin. They entreated them in the most tender and affectionate manner, to turn from it and seek the Lord, in sure and certain hope that he would be found.

Under such exhortations, the people began to be affected in a very strange manner. At first they were taken with an inward throbbing of the heart; then with weeping and trembling: from that to crying out in apparent agony of soul; falling down and swooning away till every appearance

of animal life was suspended, and the person appeared to be in a trance. From this state they would recover under different sensations, which will be more particularly noticed hereafter.

The following extract of a letter, dated Caneridge, Jan. 30, 1801, gives a striking account of the work, as it first appeared in the lower parts of Kentucky and Cumberland. "The work is still increasing in Cumberland. It has overspread the whole country. It is in Nashville, Barren, Muddy, Gasper, Redbanks and Knoxville."

"J. M. has been there two months; he says it exceeds anything he ever saw or heard. Children and all, seem to be engaged: but children are the most active in the work. When they speak, it appears that the Lord sends his spirit to accompany it with power to the hearts of sinners. They all seem to be wrought in an extraordinary way. They lie as though they were dead, for some time, without pulse or breath; some longer, some a shorter time. Some rising with joy and triumph; others crying for mercy. As soon as they get comfort, they cry to sinners; exhorting them day and night to turn to the Lord." * * P. H.

It is worthy of notice that a work by which God intended to bring down the pride and loftiness of man, should begin in little children. By this it was manifest who were the furthest lost from God, and what course must be taken in order to return.

At a sacrament, near Flemingsburgh, the last Sabbath in April, the power of God was very visible among the people through the whole of the

occasion; under which there was much weeping, trembling and convulsion of soul. What was the most solemn and striking, was the case of two little girls, who in the time of meeting, cried out in great distress.

They both continued for some time praying and crying for mercy, till one of them received a comfortable hope; and then turning to the other, cried out "O! come to Christ! Take hold of his promise and trust in him. He is able to save to the uttermost! O! I have found peace to my soul! O! the precious Savior! come just as you are! he will take away the stony heart and give you a heart of flesh! You cannot make yourself any better. Just give up your heart to Christ, now! You are not a greater sinner than others. You need not wait another moment!"

Thus she continued exhorting, until her little companion received a ray from heaven, that produced a sudden and sensible change: then rising with her in her arms, she cried out in a most affecting manner—"O here is another star of light!"

These children were perhaps nine or ten years old. The Sabbath following about twenty persons were struck in the congregation of Cabin-Creek, Mason Co. Among the first who cried out in distress, was a girl about twelve years old. Their convictions of their lost state, from a sudden opening of that pure holiness to which sin stands directly opposed, were quick as the lightning's flash; and came with such weight, that had they not, in some way or other, opened their case, they must have sunk into

the horrors of despair. It was dire necessity which at first obliged them to expose themselves to public view, as objects of pity; for everything of the kind was looked upon by the generality, even of professors, as wild enthusiasm, or the fruits of a disordered brain.

There were, however, a few who understood the disorder, and were ready to fly to their relief and proclaim liberty to the captives, and the opening of the prison to them that were bound.

Here a new scene was opened, while some trembled like one in a fit of the ague; wept or cried out, lamenting their distance from God, and exposedness to his wrath; others were employed in praying with them, encouraging them to believe on the Son of God and to venture upon his promise. To give up their wicked, rebellious heart, just as it was; for God to take it away, and give them a heart of flesh; singing hymns and giving thanks to God, for the display of his power, without any regard to former rules of order.

At this, some were offended and withdrew from the assembly, determined to oppose it, as a work of the wicked one. But all their objections only tended to open the way for the true nature and spirit of the work to shine out; and encourage the subjects of it to set out with warmer zeal to promote it. Accordingly a meeting was appointed a few evenings after, to which a crowd of awakened souls flocked, and spent the whole night in singing hymns, praying and exhorting one another. At this meeting one

man was struck down and lay for about an hour, in the situation above mentioned. This put the matter beyond dispute, that the work was supernatural; and the outcry which it raised against sin, confirmed a number in the belief that it was from above.

From small beginnings, it gradually spread. The news of these strange operations flew abroad, and attracted many to come and see; who were convinced, not only from seeing and hearing, but feeling; and carried home the testimony, that it was the living work of God. This stirred up others, and brought out still greater multitudes. And these strange exercises still increasing, and having no respect to any stated hours of worship, it was found expedient to encamp on the ground, and continue the meeting day and night. To these encampments the people flocked in hundreds and thousands, on foot, on horseback and in carriages.

At first appearance, these meetings exhibited nothing to the spectator but a scene of confusion that could scarce be put into human language. They were generally opened with a sermon, near the close of which there would be an unusual outcry; some bursting forth into loud ejaculations of prayer, or thanksgiving for the truth. Others breaking out in emphatical sentences of exhortation. Others flying to their careless friends, with tears of compassion, beseeching them to turn to the Lord.

Some, struck with terror, and hastening through the crowd to make their escape, or pulling away their relations. Others, trembling, weeping and

crying out for the Lord Jesus to have mercy upon them: fainting away till every appearance of life was gone, and the extremities of the body assumed the coldness of a corpse. Others surrounding them with melodious songs, or fervent prayers for their happy resurrection in the love of Christ. Others collecting into circles around this variegated scene, contending with arguments for and against. Under such appearances, the work would continue for several days and nights together.

I will now mention particularly, some of the meetings of this kind, with a few concomitant circumstances, from which the work took a general spread in the year 1801.

The first was held at Cabin-Creek. It began on the 22nd. of May, and continued four days and three nights. The scene was awful beyond description; the falling, crying out, praying, exhorting, singing and shouting, exhibited such new and striking evidences of a supernatural power, that few, if any, could escape without being affected. Such as tried to run from it, were frequently struck on the way, or impelled by some alarming signal to return: and so powerful was the evidence on all sides, that no place was found for the obstinate sinner to shelter himself but under the protection of prejudiced and bigoted professors. No circumstance at this meeting appeared more striking, than the great numbers that fell on the third night; and to prevent their being trodden under foot by the multitude, they were collected together and laid out in order, on two squares of the meeting-

house; who, like so many corpses, covered a considerable part of the floor. There were persons at this meeting, from Caneridge, Concord, Eagle-Creek and other neighboring congregations, who partook of the spirit of the work, which was a particular means of its spreading.

The next general camp-meeting was held at Concord, in the County of Bourbon, about the last of May. The number who attended on this occasion was supposed to be about four thousand. Seven Presbyterian ministers were present, four of whom were opposed to the work and spoke against it. On the fourth day about noon, the evidence became so powerful, that they all professed to be convinced that it was the work of God. One of them addressed the assembly with tears, acknowledging that notwithstanding they had long been praying to the Lord to pour out his spirit, yet when it came they did not know it, but wickedly opposed the answer of their own prayers. On this occasion, no sex nor color, class nor description, were exempted from the pervading influence of the spirit; even from the age of eight months to sixty years, there were evident subjects of this marvelous operation.

The meeting continued five days and four nights; and after the people generally scattered from the ground, numbers convened in different places and continued the exercise much longer. Even where they were not collected together, these wonderful operations continued among every class of people and in every situation; in their houses and fields, and in their daily

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THE KENTUCKY REVIVAL.

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No. 4.

Of the first appearances of the extraordinary work, in different parts of Kentucky, in 1800 and 1801.

THE next general meeting was at Caneridge, seven miles from Paris. It began the 6th. of August, and continued day and night about a week. The number of people collected on the ground at any one time was supposed to be about twenty thousand; but it was thought a much greater number were there in the course of the meeting.

The encampment consisted of one hundred and thirty-five wheel carriages and tents proportioned to the people. This immense group included almost every character that could be named, but amidst them all, the subjects of this new and strange operation, were distinguished by their flaming zeal for the destruction of sin, and the deliverance of souls from its pow-

er. The various operations and exercises on that occasion, were indescribable. The falling exercises were the most noted.

James Crawford, one of the oldest ministers in the state, and one of the foremost in the work, informed me that he kept an account of the number that fell on the occasion, and computed it to be about three thousand. The vast numbers who received light on this occasion, and went forth in every direction to spread it, render it impossible to pursue any further the particular track of its progress. It was but a few weeks after this meeting, that the same work broke out in North Carolina, by the instrumentality of some who went from Caneridge to bear the testimony.*

I will now take notice of the opposition which was raised against the work in this first stage of it, and show some of the causes from which it sprung.

* One person in particular here alluded to, who went on this important mission, was JOHN RANKIN, Minister of the Presbyterian church at Gasper, Logan County, Ky.; the first who received the spirit of the revival in that place, and under whose ministry the extraordinary work began. Since that time he has escaped from the old house of antichrist, divided against itself, and with the major part of his Gasper congregation, embraced the Gospel of Christ's Second Appearing.

The people among whom the revival began, were generally Calvinists. Although they had been for a long time praying in words for the outpouring of the spirit, and believed that God had "fore-ordained whatsoever came to pass;" yet, when it came to pass and their prayer was answered and the spirit began to flow like many waters, from a cloud of witnesses, and souls were crying for mercy, and found hope and comfort in the news of a Savior; they quarreled with the work, because the subjects of it were not willing to adopt their creed. Those who had labored and travailed to gain some hope of salvation, and had ventured their souls upon the covenant of promise, and felt the living seal of eternal love; could not, dare not preach that salvation was restricted to a certain definite number; nor insinuate that any being which God had made, was, by the Creator, laid under the dire necessity of being lost forever. The love of a Savior constrained them to testify, that one had died for all.

This truth, so essential to the first ray of hope in the human breast, was like a dead fly in the ointment of the apothecary, to the Calvinist; hence all this trembling, weeping and groaning under sin, rejoicing in the hope of deliverance and turning from the former practice of it, sent forth a disagreeable savor. These exercises would no doubt, have passed for a good work of God, had they appeared as seals to their doctrine of election, imperfection and final perseverance. Everything appeared new, and claimed no relation to the old bed of sand upon which they had been building; and

rather than quit the old foundation, they chose to reject, oppose and persecute the truth, accompanied with all that evidence which many of them were obliged to acknowledge was divine.

Some who were inwardly opposed, at first exercised forbearance, and professed a measure of union with the work, in hopes that it would die away like former revivals, and the people return into their old order. As they perceived that it increased, they laid aside the mask, and came out with a bold testimony against it, as a dangerous delusion.

In some of the churches there were days set apart for fasting and prayer, to deprecate the divine displeasure, through which they supposed it was sent upon the land.

These public testimonies against the work, particularly by ministers, were a means of stirring up and encouraging those who were openly wicked, to come forth to mock, oppose and persecute; but even such, were often unable to withstand the power, and sometimes in the very act of persecuting and afflicting were struck down like men in battle.

So alarming was the sight, that others on foot or horseback, would try to make their escape and flee away like those who are closely pursued by an enemy in time of war, and be overtaken by the invisible power, under which they would be struck down and constrained to cry out in anguish, and confess their wickedness in persecuting the work of God, and warn others not to oppose it. Many who were openly profane, were taken in the very act of persecuting the work, and like

Saul of Tarsus, made the happy subjects and zealous promoters of it; while bigotted professors, who had hissed them on, remained like the heath in the desert, that seeth not when good cometh.

Of the distinguishing doctrines and manner of worship, among the first subjects of the revival.

The first point of doctrine which distinguished the subjects of the revival, was that which respected divine revelation. The established opinion in the churches had been, that the Scriptures, explained according to sound reason and philosophy, and this light was light sufficient to believe what we were thus taught, was the highest evidence we could have of the truth of spiritual things. These adopted a very different faith, and taught as an important truth, that the will of God was made manifest to each individual who honestly sought after it, by an inward light which shone into the heart, hence, they received the name of New-Lights. Those who were the subjects of this inward light did not call it new light, but a renewed manifestation of that which at sundry times and in divers manners had opened to those who were willing and desirous to know the truth for themselves.

This inward light they denominated "the Lord," because by it they were instructed, influenced and governed. They spake of seeking the Lord, finding the Lord, loving the Lord, following the Lord, and offending the Lord; by all these expressions was meant that inward light and revelation of the truth, by which they could see things

in their true colors, and find a measure of peace and consolation and a comfortable hope of eternal life.

This new light first broke out in the Presbyterian church, among those who held the doctrines of Calvin, and therefore it is considered as more immediately contrasted with that system. Those who first embraced it had also been reputed Calvinists, and belonged to the Presbyterian church, among whom were several persons of distinction in the ministry; of course, the existence of sentiments so very different in the same church, rendered a division unavoidable. This division was gradual, and had its foundation in the above principle of a direct manifestation of spiritual light from God to the soul, which was superior to all the comments that natural men had ever made upon the Scriptures.

This division in sentiment, with its concomitant effects, drew together a vast multitude out of different churches, who formed a general communion, and for a time, acceded to the doctrines and manner of worship, first opened and practiced among the New-Lights, a brief sketch of which is as follows;—All creeds, confessions, forms of worship and rules of government invented by men, ought to be laid aside; especially the distinguishing doctrines of Calvin. That all who received the true light of the spirit in the inner man, and faithfully followed it, would naturally see eye to eye and understand the things of the spirit alike, without any written tenet or learned expositor. That all who received this true light, would plainly see the purity of God, the depravity

of man, the necessity of a new birth and a sinless life and conversation to evidence it. That God was no respecter of persons, willeth the salvation of all souls, has opened a door of salvation through Christ, for all, and will have all invited to enter. Such as refuse to come in, must blame themselves for their own perdition.

They allowed each one to worship God agreeably to his own feelings, or whatever impression or consciousness of duty he was under, believing the true wisdom which "lives through all life," to be a safer guide than human forms which can only affect the outer man: hence, so wide a door was opened, and such a variety of exercises were exhibited at their public meetings. All distinction of names was laid aside, and it was no matter what any one had been called before, if he stood in the present light, and felt his heart glow with love to the souls of men: he was welcome to sing, pray, or call sinners to repentance. Neither was there any distinction as to age, sex, color or anything of a temporary nature; old and young, men and women, black and white, had equal privilege to minister the light which they received in whatever way the spirit directed. It was generally considered that such as professed to stand in the light and were not actively engaged in some way, in time of public service were only dead weights upon the cause.

No one, except those who have been an eye witness, can possibly paint in their imagination the striking solemnity of those occasions on which the thousands of Kentuckians were convened in one vast assembly under

the auspicious influence of the above faith.

How striking to see hundreds who never saw each other in the face before, moving uniformly into action without any preconcerted plan, and each, without intruding upon another taking that part assigned him by a conscious feeling, and in this manner dividing into bands over a large extent of ground interspersed with tents and wagons. Some uniting their voices in the most melodious songs; others in solemn and affecting accents of prayer: some lamenting with tears their lost situation or that of a wicked world; others lying apparently in the cold embraces of death: some instructing the ignorant, directing the doubtful and urging them in the day of God's visitation to make sure work for eternity. Others, from some eminence, exhorting in the gift of a free salvation and warning sinners to flee from the wrath to come. The surrounding forest was at the same time vocal with the cries of the distressed, sometimes to the distance of half a mile in circumference.

How persons, so different in their education, manners and natural dispositions, without any visible commander, could enter upon such a scene and continue in it for days and nights in perfect harmony, has been one of the greatest wonders that ever the world beheld; and was no doubt included in the visions of that man, who, falling into a trance with his eyes open, cried out, "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! as the valleys are they spread forth, as gardens by the river's side;

as the trees of lign-aloes, which the Lord hath planted."

The supernatural and extraordinary gifts of the spirit which were visible among this people are not less worthy of notice than their distinguishing faith and manner of worship; such as left no doubt of the restitution of that sacred panoply, which, together with the apostolic faith, had been trodden under foot for many hundreds of years by the power of antichrist. To evince this, as the faith of that people, at least, I insert a few extracts from their writings.

David Purviance, in a letter dated Caneridge, March 1, 1802, writes, "Some things have lately taken place among us, which I think more extraordinary than any I have seen or that have been reported since the apostolic age. The case of Rachel Martin, was truly miraculous. This case is illustrated by the following extract. 'Last Saturday exceeded by far anything I ever saw before. Rachel Martin was struck the Thursday night after you left this place: She never ate nor spoke for nine days and nights. I was there when she rose and spoke; her countenance was as it were, refined [i.e. transfigured.] She told me she was free from the world all that time.' "

(TO BE CONTINUED.)

SPIRITUAL LIFE.

ORREN HASKINS.

O GIVE me a life with the lowly,
A home with the righteous to live;
And I'll freely resign all the glory,
That earth's fleeting pleasures can give.
For the spiritual life is immortal,
Its treasures are worth more than gold;

ANIFESTO.

s might, resolved to inherit the promised land, we will not be forsaken, but
- will have the same power to guide us,
, if we are true to the Order of God.
g This was the teaching Elder Giles labored to disseminate, and we realized
e the fact that his every effort was for
- the upbuilding of the different Societies in things both spiritual and temporal.
- All Zion seemed to share an interest in his labors and he knew no special locality, but was a laborer in God's vineyard wherever it might be planted.

t- His spiritual nature beamed forth in
er all his acts and words. He wanted
ed mankind saved from sin and degradation and elevated to a higher plane of
n- purity and spirituality. We trust that his memory will ever abide in our minds, and the love and reverence we
th feel for him, remain with us, as an incentive to live as near to his example,
ve as our strength and talents may permit us. In viewing his life of usefulness and perfect consecration to God,
on we can but exclaim in the language of the prophet in viewing the primitive Israel, "Lord let me die the death of the
ar righteous and may my last days be like his."
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no But we would not call him back to earth again if it were in our power, for he has passed from death unto life, leaving a shining example of diligence and zeal in everything that makes up the sum of a well-rounded Christian character. He strongly inculcated the teaching Mother Ann gave to her followers when she was upon earth: "Put your hands at work, and your heart toward God." His example leads us to a desire for spiritual food, that
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No. 5.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

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No. 5.

ÆNEAS M' CALLISTER, in a letter dated May, 1802, speaking of the work in North Carolina, observes, "The like wonders have not been seen, except in the KENTUCKY REVIVAL last summer, since the days of the Apostles. I suppose the exercises of our congregation last winter, surpassed any thing ever seen or heard. I think it sometimes would have been well, if they had been kept and never told." * * * * *

It is certain, the natural man receiveth not the things of the spirit of God, for they are foolishness to him; hence, Christ instructed his disciples not to cast pearls before swine; for the same cause, so little has been published abroad concerning the deep things of God, made manifest among the people called New-Lights: and for the same reason, these things can be but slightly touched at present.

That the power was supernatural by

which such multitudes were struck down, required no arguments to prove; and had they never risen again, there might have been some reason for charging it to the devil: but who has power to kill and make alive again? could any one with the rationality of a man, suppose that any thing short of the power of God, could suspend the functions of animal life for an hour, a day, or a week, and again restore them with additional brightness? Is nature able to assume such apparent changes, as for tens and fifties, moved at the same time by the same instinct, to forget the use of every limb, and fall prostrate no matter where, and yawn, and gasp, and expire in a cold sweat?

This belongs not to nature, and as little does it belong to nature to exempt her sons from wounds and bruises, broken limbs, and aching heads, in case of such repeated and dangerous falls as were common among the New-Lights. Least of all, could nature extend to their resurrection, after an hour, a week, or a trance of nine days. Who wants a miracle to arouse their faith, and fix it on the sacred truths recorded in the Scriptures? let him recognize the camp-meeting, let him find the man or woman, whose immortal

part for hours and days traversed the regions of eternity, while the breathless body lay as a spectacle of terror to surrounding friends.

The learned expositor of Scripture, and the one whom he opprobriously terms an Infidel, are equally baffled with the falling exercise: the one upon his hypothesis, that there never was such a thing as a miracle in the days of the Apostles; and the other, that there never was to be any such thing after. All their experiments and researches were in vain, to reduce this operation to some natural cause.

Their feeling the pulse, changing the situation of the person, applying smelling bottles, bathing with camphor or cold water, and letting of blood, could never make half the discovery in the case that those made who came with their barrels of whiskey to retail to the multitude. By such it was abundantly proved, that the readiest way to keep clear of this extraordinary exercise, was to drown the soul in debauchery and vice.

Many circumstances, confounding to the wisdom of man, attended the exercises mentioned, which for sake of brevity have to be omitted. However extraordinary these things were, they were not considered by the people as the most evidential of a work of the true spirit: something much greater was commonly expected to succeed their resurrection, of greater importance than any thing that went before. The word of exhortation is ranked among the apostolic gifts, and as such it was considered by the New-Lights. This gift was generally expected on the occasion of rising from the before

mentioned trance, and such expectations were very commonly answered. The exhortations delivered on those occasions by all ranks and colors, but especially by small children, were so evidential of a divine power, so searching to the conscience, and so wounding to the sinner, that the most obstinate unbelievers have fallen down, like those of old, and confessed that God was of a truth in them.

It required a spirit more incredulous than that which has commonly been called infidelity, to deny a supernatural agency in the case of such pathetic and powerful addresses from little children, not only unlearned, but also of the most bashful and unpopular cast of mind. Such little ones, of eight or ten years of age raised upon the shoulders or held up in the arms of some one, in the midst of vast multitudes, would speak in a manner so marvelous and astonishing, that persons of the most rugged passions would dissolve into tears. Professors of the foremost rank, confess that hitherto they had been total strangers to that heavenly sense and feeling, which distinguished a child of God. So deep were the effects of truth, delivered in the simple language of a child, of which the following may serve as a short specimen.

"O the sweetness of redeeming love! O if sinners knew the sweetness of redeeming love, they would all come to the overflowing fountain!" The general gift of exhortation was to search out the state of the sinner, convict him of sin, and warn him to fly from it. They often came so pointed, even to naming out the person and pub-

licly arraigning him for specific crimes, that evil spirits, whose work is to cover iniquity, and conceal it, were stirred up to great fury. Those possessed with them, would come forth in a great rage, threatening and blaspheming against the author of the revival, and bold as Goliath, challenge his armies to a rencounter. Could nature, without bloodshed and slaughter, overcome beings so fierce? Or must it not be something supernatural?

To see a bold Kentuckian, undaunted by the horrors of war, turn pale and tremble at the reproof of a weak woman, a little boy or a negro; to see him sink down in deep remorse, roll and toss, and gnash his teeth, till black in the face; entreat the prayers of those he came to devour, and through their fervent intercessions and kind instructions, obtain deliverance, and return in the possession of the meek and gentle spirit which he set out to oppose; who would say the change was not supernatural and miraculous?

Such exorcisms, or casting out of evil spirits, are justly ranked among the wonders which attended the New-Light. Nor could the man once delivered from the Legion, go home with greater joy to tell his friends what great things Jesus had done for him, than many returned from these encamping grounds, to announce to their former companions, their happy change.

To what has been said it may be objected, that many who were converted in this extraordinary manner, gave no lasting evidence of a real change, but returned again to their former courses; and as they testified that they were all

actuated by one spirit, if some were mistaken, why not the whole?

I answer, the work of God is one thing and the opinion formed by the subject of it, another. If it should be granted that many, or even all, were mistaken as to the immediate effect of the work, this would not alter the work from what it was. If a foolish person should take grain when it was only in the blossom, and say it was ripe, and commence reaping, binding and stacking it, this would not prove that the plowing and sowing had not been well done by a good farmer.

Spiritual life is of a growing nature, as well as vegetable and animal life. If many, zealous to increase the number of their disciples, did deceive the generality with a vain persuasion, that a short scene of conviction, light and comfort, comprehended all that was contained in the new birth, and cut them off from any further growth, this did not prove that their impressions had not a proper beginning, or were not of the genuine kind.

Obj. 2. If this great appearance of union and general communion was of God, why did it not increase?

Ans. Why did not that union and communion increase which existed among the Pharisees, Sadducees, Essenes, Herodians and Syrophœnicians, who followed Christ into the wilderness and encamped there day and night? The reason is plain, the foundation of a lasting union could not be laid until the rubbish was cleared out of the way, and as this was the first work then, so it was in the late revival. Those who followed the true light were united in breaking down and burning

that which was old and decayed, and this had to be done before they could unite in building up that which is sound and permanent. A union in the first case, although it is productive of greater division, is both a shadow and a sure pledge of that union which follows in consequence.

Obj. 3. But what do you make of those who testified that they had got all the rubbish destroyed, were carried above all sin, and temptation, and pain, and never should suffer again, were higher than Elijah, perfectly blessed and filled with the fulness of God. With all this so united in heart that they never could part, and yet after all, turn to hate one another worse than ever, and live as loose and wicked as others? So that they could afterward say;—

“Ah! where am I now! When was it or how—

That I fell from my heaven of grace?
I am stripped of my all—I am brought into thrall—

I am banished from Jesus' face.”

Do not such changes prove that their extraordinary light was all a delusion?

Ans. If so, the same argument will prove that every dispensation of light, both under the Law and Gospel was a delusion, for after the brightest manifestations there was always a falling away. Did not the whole camp of Israel fall away after the giving of the law upon mount Sinai? Did this prove that the light which they saw and all the signs and wonders that preceded and accompanied it was delusion? David, Solomon, and all the Kings and people of Israel fell away; and how often was this chosen generation

brought under judgments and banished into captivity, not to prove that their extraordinary light had been all delusion, but the contrary.

John the Baptist decreased and his followers came to nothing. All that had followed Jesus for three years, forsook him and fell away in the hour of trial. If this was not sufficient according to the above objection, to prove their light a delusion, you may add the universal apostacy that prevailed through the long reign of antichrist, in which there was none that did good and sinned not, no not one.

(TO BE CONTINUED.)

PROGRESS.

EMILY OFFORD.

Ever since the old, old story was told and believed, of the perfect origin of Adam and his tremendous fall, whereby the whole race was ever afterward to be cursed, the tendency has been to look upon the past as superior in every respect to the present. Every generation sighs and wishes back the good old times that used to be; as if the world and everything pertaining thereto, was always on the downward road to destruction and misery; which idea seems wrong. It is the offspring of a false theology.

The world moves onward and upward. Humanity develops, progresses, improves. Knowledge spreads abroad, and wisdom and love increase. Of this we have abundant proofs all around us. Progress, though gradual, is certain; ancient myths and superstitions no longer intrall the minds of men as they have done in times



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BY RICHARD M'NEMAR

OF

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IF the same visible consequences have attended this kind of light first and last, the different manifestations of it must be established or condemned together. But to obviate the question more particularly, it will be proper to observe, that divine light is first received by faith. We must first believe the report concerning things invisible, before we can see the object face to face and actually possess it; and the firm belief of a thing will produce great effects both on the mind and body. Whom having not seen, ye love, in whom believing, though now ye see him not, yet rejoice with joy unspeakable and full of glory. This unspeakable joy was merely the fruit of faith in those who had to receive the end of their faith, even the salvation of the soul. If those called New-Lights did testify that they were dead to the world, and risen with

Christ above all sin, temptation, pain and suffering, were full of glory and perfectly blessed with the fulness of God, united in heart, and beyond the possibility of a separation, they only meant that this was their situation by faith. They had full faith that such a state was attainable, and were swallowed up in the delightful contemplation of it, as though they were actually in it. That it was not their real situation, was evident from their repeated complaints of remaining darkness, and their prayers for returning light. If it is said that upon this principle, all their exercises were only the workings of imagination: I answer, that until a thing is brought present to the senses, the brightest knowledge we can have of it is a bright and clear imagination, by means of a shadow or image of the thing. But we must distinguish between a vain imagination and that which is properly founded.

If we form an imagination of a thing that has no existence, that imagination is vain; but it is not so, when the image of a thing is drawn upon the mind which has actual existence. What knowledge had the Jews of the kingdom of Christ while under the

ceremonial law, beyond the effect of lively images? The law having a shadow of good things to come, and not the very substance of the things, could never with those sacrifices which they offered year by year continually, make the comers thereunto perfect, for would they not then have ceased to be offered? Observe, their imaginations were not vain, they were shadows of good things, of real substances, although they were yet to come, and absolutely necessary to come in order to their perfection. The cases are perfectly similar, for if the New-Lights had found real perfection by the aforementioned exercises, would not these exercises have ceased? The same persons would fall again and again, and rise with the same transfigured countenance, and testify that they felt Christ in them, and were full of glory as before, and again cry out for Christ to come and pardon and save them from their sins; so that at every meeting the same sacrifices were continually offered, which was a plain evidence that their affections were raised by an influential faith, a confident expectation of things hoped for, and the evidence of things not seen. If any should build upon their faith and deceive themselves with the shadow, and think it was the substance, they must blame themselves, for common sense is capable of making the distinction.

Obj. 4. But if it was the true light of the spirit they were in, must not that light have secured them from any such mistake?

Ans. Why did not the light on mount Tabor show the three disciples that what they saw was only a vision,

and that Jesus was not yet glorified? Why were all the disciples so mistaken about the kingdom of Christ, both before and after their master was crucified? Why did they expect it to come with observation, and immediately appear? Why were they so mistaken as to think that John would never die?

The light of God was never sent to those who were under no mistakes, but to such as were immersed in errors and mistakes, and willing to see and have their mistakes corrected. The first work of God is to discover errors and mistakes and have them put out of the way, and this must needs be done, before anything substantial and permanent can be built up. Hence, the work among the New-Lights was intended to tear down and remove the rubbish of old systems, and therefore, the subjects of it, had practically and experimentally, to handle and prove the corrupt materials of the whole fabric.

To be elected and singled out as the distinguished objects of irresistible grace, carried through even to the resurrection, and after being raised in glory, soul and body reunited, openly acknowledged and acquitted as dear children of God and made perfectly blessed, as they had supposed; yet after all, they found they were in their sins, "exposed to all the miseries in this life, to death itself, and to the pains of hell forever." Consequently, the whole building must be one grand mistake throughout, and therefore in obedience to that light, by which they discovered the danger of the old building, they determined to forsake it, or roll it away piece by piece, until the

way was prepared for a better foundation. The disciples and followers of Jesus had his promise that they should receive the Holy Spirit, who would abide with them forever; that he and the Father would come and make their abode with them. Until the promise was fulfilled their old Pharisaical errors remained, and they were liable to pervert and abuse all the new light they received, by mixing it with their vain superstitions and traditions of men. The greater part gloried that such a Savior was raised to Israel, but if they had not been mistaken they would rather have gloried in such a breaker being raised to Israel.

The disciples of Jesus were much more mistaken at first than his avowed enemies, for the latter evidently saw that he would be the occasion of taking away their place and nation, unless he could be defeated by superior power; whereas the former imagined that his whole design was to build them up. In the midst of all their glorying, and the exercise of such spiritual power as they had, they were often warned not to rest in what they had received. No wonder then, if many of the opposers of the late revival, in its first stages, were capable of forming a more correct judgment concerning the visible effects of it, than those who were in it, and of improving upon the admonitions given to the disciples of old in a similar case, to convince the New-Lights that all their mighty gifts did not carry them out of the reach of danger.

Not every one that saith Lord, Lord—For many shall say unto me in that day, Lord, Lord, have we not

prophesied in thy name, and in thy name cast out demons? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me ye that work iniquity.

(TO BE CONTINUED.)

HOW I CAME TO BE A SHAKER.

GEORGE M. WICKESHAM.

WHILE attending the memorial service of Elder Giles B. Avery, Jan. 4, 1891, I felt impressed to ask myself this question,—How came I to be a Shaker? Why I was so impressed I cannot tell; I hope it will do no harm.

In the year 1824, while in the fourteenth year of my age, there was quite an agitation among a large class of people in relation to living a Community life. About this time, Robert Owen, the great philanthropist from Lanark, Scotland, came to Philadelphia on a lecturing tour, and advanced the principles and advantages of a life in Community. My father, at that time, was much interested with his theory, and I was highly pleased while attending his lectures. I thought I could see more happiness in a Community, than in the common way of living. The first time that I heard the name Shaker mentioned, was in one of his lectures. Robert Owen gave an account of a visit to Union Village, Ohio, where he spent three days. He was much pleased with some things that he saw among the people, and thought if the Shakers could live in Community, and in peace and harmony, so long as they had, he could see no reason why the society

that he was trying to build up in the state of Indiana, should not succeed and hold together, in like manner. He exhibited a model, showing his plan in the form of a square and enlarged for a village or town, to be built as the society increased. The arrangements were very complete; the model could be taken apart, and all the interior rooms and different apartments presented to view. The cooking and laundry establishments were placed in the center, and were designed to accommodate the whole square. Steam was to be used for washing and cooking, which was quite a novel idea in those days. But all do not see alike: some thought they saw room for improvement, and proposed starting a society nearer home, and making all the improvements that their wisdom could devise.

They looked for a place upon which to locate and finally concluded to settle at Valley Forge, the noted place which General Washington chose for his winter quarters, in the time of the revolutionary war. The price agreed upon for the estate was sixty-five thousand dollars. My father was one of the first to move his family into the place, and was the last to move away. The number of members belonging to the society was about three hundred. They did not all move to the new settlement but intended to do so as soon as buildings could be prepared. But as a house built upon sand has a poor foundation, so it was with the Valley Forge community. The fall of that society, however, turned to the up-building of Lebanon in some degree.

Abel Knight, a prominent member

of our Community, saw a letter written by one of the western Shakers to a Quaker preacher by the name of Mott, of New York, and after hearing of the Shakers, Abel could find no rest until he had made a visit to Watervliet, N. Y., and another to New Lebanon the following summer. When he returned he brought some of the publications of the Believers, "Christ's Second Appearing" and "Millennial Church."

But to return. I lived at Valley Forge about one year, and worked in the machine shop most of the time. My father concluded to start again in his former business, which was wire-working. He took me to the city, where I boarded nearly a year and looked after the business in the shop when he was absent. About the latter part of October, my father moved his family from Valley Forge to the city again, and I went home to live with my mother, brothers and sister. By this time, my father, being intimately acquainted with Abel Knight, had received from him some knowledge of the Shakers, and obtained some books. In the evenings he got the family together and read to us from "Christ's Second Appearing," or the "Millennial Church." I was interested on account of Community life, and I often felt sorry that our Community had proved a failure. One day, in conversation with my father, I said to him I wished he would let me go to Indiana and see Robert Owen's community. He replied, "They are breaking up; they are scattering; it would be useless to go." I had heard my father tell much about the



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*Concerning the separation of those
called New-Lights from the
Presbyterian Church.*

A DIVISION must always precede a separation. That division in sentiment which began about the commencement of the present century in the Presbyterian church continually increased until it effected an important separation, which took place in the month of September, 1803, a particular account of which is published in a pamphlet entitled, "An Apology for renouncing the jurisdiction of the Synod of Kentucky." It is an old proverb, that "two cannot walk together unless they be agreed."

For nearly three years, the subjects and promoters of the revival continued their outward church membership with those whose constant labor it was to oppose and suppress it. This was a painful situation to both parties: for

the New-Light to be chained down in silence, forbidden to pray, exhort or make any noise or uproar in time of meeting, however clearly he saw the danger of the wicked or felt his soul overflowing with the love and goodness of God. No less painful did it feel to the expounder, and those who contented themselves with his learned and ingenious labors, to be interrupted by a sudden shout, and put to silence by the din which commonly followed.

Worst of all, to hear that system by which he had all his wealth in this world, and the hope of a favorite interest in a better, set at naught by the general proclamation, "whosoever will, let him come and take of the water of life freely." Thus it continued until the unequivocal and open testimony of several ministers came forth in vindication of the new doctrine and the operations and exercises which attended it, and in pointed opposition to the Presbyterian system. This furnished the desirable occasion of banishing from the standing community, those flaming zealots whom ministerial authority had failed to reduce into subjection.

Those who were destined to excommunication on account of their faith

and zeal, might not be wholly left without the usual claim of congenial descent from Leo the great, the dissenting ministers voluntarily withdrew from under the jurisdiction of the Presbyterian church, and according to their own history "constituted themselves into a Presbytery." "We, the above named, Robert Marshall, John Dunlavy, Richard M'Nemar, Barton W. Stone and John Thompson, having entered the above protest and withdrawn from under the jurisdiction of the Synod of Kentucky and of the Presbyteries to which we belonged, do now formally unite in a body as a Presbytery of Springfield."

The design of these men as they themselves testify in their writings, was not to lay the foundation of any church or distinct party, but as they express it, they considered this "Presbytery providentially formed to cover the truth from the impending storm and check the lawless career of opposition." Nevertheless they proceeded to organize what they called churches, although they considered their existence as only a kind of asylum for those who were cast out, that they might come forth and be there, like David's father and mother with the king of Moab, until they should know what God would do for them.

On this occasion, as far as the way was opened for a separation, the subjects of the revival who were sincere in their profession, generally came forth and united with the seceding body, which were distinguished by the name of SCHISMATICS.

As this separation was productive of a very important change and placed

the subjects of the revival in a different situation from what they had been, as far as it extended, it will be proper to trace the outlines of those new-formed churches in their separate capacity, and the first thing to be considered is their manner of constituting. Every house must be builded upon some foundation; all human creeds and confessions had been disannulled or rolled out of the way; the power, and authority of modern clergy, as successive to the apostles was renounced, and the Presbytery of Springfield confessed and denied not that they were as far off the true foundation as the rest. In this predicament they concluded that they would stand the safest and be most retired and unobserved by contending parties, upon this foundation:—the Scriptures.

The following minutes, extracted from the records of the Turtle-Creek church, will develop this point more particularly, according to which plan the churches in general, which are called SCHISMATIC, were organized.

1804.—"The session, taking into consideration the propriety of a more close attention to the government and discipline of the church, think it expedient to state to the people at large who have considered themselves under our care, the following observations on that subject."

I. "We think it the privilege of the church, mutually to profess their regard to the holy Scriptures as the only rule of faith and practice, and the only standard of doctrine and discipline."

II. "We think the Eldership ought not to form a separate body distinct

from the church itself, nor go out of doors secretly to transact such business as concerns the body of the people."

III. "We think it tends to keep the people in the dark and obstruct a real spirit of communion, to examine and admit members, try causes of scandal, censure, rebuke, reprove or suspend in secret, or to transact privately by the representatives of the people, such or any other business of a public nature."

IV. "We think it expedient in order to the due exercise of government and discipline, that all who believe should be together in one place." "We therefore recommend that the church constitute in the place for public worship." "Moreover, that the foregoing observations be publicly read in the congregation, and the voice of the church taken, on the expediency of immediately reducing them to practice."

Signed, William Bedel, Malcham Worley, Matthias Spinning, Aaron Tullis, Samuel Sering, Francis Bedel, and Richard M'Nemar. Accordingly, at the close of public worship the above observations were read, and after a brief discussion on the subject, the following propositions were stated to the members of the church.

Do we adopt the holy Scriptures as the only rule of faith and practice, the only standard of doctrine and discipline? Do we agree to constitute a church, and in that capacity to transact business? The questions being put, were answered in the affirmative, with uplifted hands, and no dissenting voice. The number were about seventy-four who voted as above, and remaining in the house after the congregation was dismissed, took their seats

as members of the church. It was moved that the use of tokens be laid aside. It was also moved and agreed, that the endearing and Scripture appellation of brother and sister be revived among the members.

It is to be observed that in those congregations where the members of the new Presbytery resided, the Presbyterian mode of government had been practiced for some time after the separation. Neither did the Presbytery immediately resign their reputed authority, although in everything they introduced some alteration.

They considered it their prerogative to license public teachers, or rather to forward those whom they believed were chosen and called of God. The following, written at Springfield, Mar. 1804, will serve as a specimen.

Forasmuch as our brother, Malcham Worley, has made known to us the exercises of his mind for some time past, expressive of a divine call to labor in word and doctrine, and we being satisfied from a long and intimate acquaintance with him, of his talents, both natural and acquired, being such, as through the grace of God may render him useful; and considering that the way of God is above our ways, it therefore seemeth good to us with one accord to encourage our brother to the work, whereunto we trust the Holy Spirit is calling him. We do hereby recommend him to the churches scattered abroad, to be forwarded in his calling according to the manifestation of the spirit given to him to profit withal. Signed in behalf of the Presbytery.

B. W. STONE. *Clk.*

It was but a short time before the Presbytery were convicted that their union was formed upon antichristian principles, and under that conviction dissolved. It will be unnecessary to say anything further concerning the government and discipline exercised by them. Their principle object was to set the people at liberty from the contracted folds into which they had been gathered by idol shepherds in the cloudy and dark day. As soon as they constituted a separate body, as above, with the Scriptures unexpounded as their only index, nothing remained for the Presbytery to do in relation to them, but to sit and watch, as Jonah sat in his booth, to see what would become of the city.

It now remains to give a more particular account of the churches and people called Schismatics.

From their expressions it is difficult to say what their real character was in their own estimation. They speak of themselves as a church, about to constitute *a church*, but how the first was constituted seemingly was not considered. Again, they speak of the people at large, and the churches at large. If these expressions have any definite signification, they must mean the people at liberty, and the churches at liberty. To be set at large and at liberty means one and the same thing.

It follows then, that they considered the people who had been set at large by the preceding work, as now constituting churches at large or *at liberty*, who should be bound by no form of doctrine or discipline, but stand loose upon the variegated fields of antedelu-

vianism, patriarchism, Judaism, baptism, Christianity and Gentile-partyism, or whatever else was meted out between the lids of the Bible, either by history, precept, promise or prophecy. Notwithstanding this extensive liberty, it is truly marvelous and astonishing to consider the regular manner in which they proceeded from thing to thing in the investigation of truth.

What is still more striking, is the union and harmony which existed among them in those investigations, and the subordination which they manifested in relation to those who were considered the most deeply initiated into the mysteries of the spirit. Taking what is called the New-Light doctrine as the rudiments of divine truth, they proceeded to consider the nature of justification and reconciliation to God.

They rejected as a dangerous error, the doctrine of justification by the imputed righteousness of Christ, and taught that no one could be justified or accepted of God but he that forsook his sins and became personally righteous; that no one could be pronounced just, upon the principles of truth, who was not so in reality, and therefore when the true God accepteth any as righteous in his sight, it must be such as are so in reality.

Reconciliation or atonement is to be at one; Christ is at one with God; we must be at one with Christ. God is unchangeably holy, just and good, and therefore cannot be reconciled or at one with an unholy, unjust and wicked person. Man in his natural state is unjust and unholy, therefore God is not at one with man. Chris

the mediator, came into the world to atone us to God, not to reconcile or atone God to us, for if God is reconciled or atoned to man, it must be by becoming unholy and unjust; this cannot be; the work of reconciliation or atonement is to make man like God, holy, just and good, and for this purpose Christ came into the world. There is wrath and enmity to be taken out of the way; this never was in God, for God is love, therefore it must be in man, and to remove it out of man, the blood or life of Christ was shed, and to man that blood or life must be applied, and not to the throne of God's justice which is unchangeably holy, just and good.

According to the schismatic doctrine, the vicarious sufferings of Jesus Christ in the room and stead of sinners that they might live, was only a cunningly devised fable, destitute of foundation either in common sense and reason or the Scriptures of truth, that proxy sufferings were inadmissible by any just law, either of God or man, as it would be wholly unreasonable and unlawful to hang an honest man in room and stead of a murderer, that the latter might be delivered out of the hands of justice and set at liberty.

According to the unchangeable law of God, the soul that sinneth it shall die. From whence it was plainly deduced that there could be no reconciliation or atonement to God, until the evil spirit, which is prone to evil, and that continually, was overcome and rooted out of God's creature, and as soon as that spirit which is opposed to the law was extinct, sin which is a transgression of the law, ceased of

course, and the soul which came from God became reconciled and at one with Him. Hence followed the necessity of the sufferings of Christ being commensurate to the atonement and glory that should follow. He set us an example that we should walk in his steps. He suffered in the flesh that we might arm ourselves with the same mind. "It is evident that Christians according to their measure have fellowship in the sufferings of Christ, and are filling up that which is behind his afflictions, in their body." *Stone's letters on atonement.*

Upon this principle it was evident that all who were in Christ suffered with him, that they might be glorified together, witnessed the sufferings of Christ. 1 Pet. v., 1. Rejoiced in his sufferings. (Chr. iv., 13.) That when the glory should be revealed, they might be glad with exceeding joy. The sufferings of Christ abounded in Paul, which were effectual to the Corinthians; not to exempt them from sufferings, but in their enduring the same sufferings which he also suffered. 2 Cor. i., 5, 6. The greatest depth of the schismatic doctrine lay in the reciprocal union which they supposed must exist between Jesus Christ and his followers, which rendered both the sufferings and glorification identical in each, and left no room for the disciple to suffer in the room and stead of his Lord, any more than for the Lord to suffer in the room and stead of the disciple; and therefore if the sufferings of Christ abounded in the disciples of Jesus, the disciple did not suffer in the room and stead of Christ, but verily Christ suffered in him the

same as in his Teacher. They taught that all that were born of Christ and united to him, were true Christians as much as fire produced by fire, is very fire of fire; and as Christ proceeded from the Father, and was true God of the true God, so all that were born of the divine nature of heaven, were perfect in one.

It is very evident that the seed of Abraham are all believers. These believers are one, therefore not called seeds but seed. For there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. Gal. iii., 28. For as the body is one and hath many members, and all the members of that one body being many, are one body so also is Christ. 1 Cor. xii., 12. Hence by Christ, in this verse, the Apostle means believers who are in Christ. And so I understand Gal. iii., 16. "And to thy seed which is Christ, i. e. to all believers." B. W. Stone.

Upon the strength of this article of faith the Schismatics were so abundant in their profession of having Christ in them and being full of God, both the Father and the Son; Not that they held as an established principle that a real hypostatical union existed between them and God, but a hypothetical or supposed union depending on their faith, as all things are possible to him that believeth. The possibility of standing in so near a relation to God, afforded a lively anticipation of it to the mind while in the full exercise of believing, but still left room for the following prayer:—

"Come Father, Son and Holy Ghost,

And seal me thine abode;
Let all I am in Thee be lost;
Let all be lost in God."

Were an animal capable of believing that it was possible to be lost and swallowed up in man, and be incorporated with the human body and become one with it, the anticipation of such an exalted state might be very pleasing to the mind of that animal; but should he imagine that man would form the union by swallowing him alive he must find himself greatly mistaken in the issue. Now, considering the great disparity between sinful man and God, it need not be thought strange if those who express the above prayer with great fervor, should be as greatly disappointed when the process is entered upon, by which the all-important union is effected.

The Schismatics however, considered this union to have taken place first of all in the person of Jesus Christ. Hence, many important questions were agitated concerning this extraordinary person, the end of his mission into the world, the nature of the work which was given him to do, and how that work was to effect us. Upon which different hypotheses were formed according to the proficiency of each in the New-Light and the Schismatic spirit.

SONNET.

LUCY S. BOWERS.

My soul rejoices in the golden light,
My thoughts are happy of the vaulted blue,
And oh! my pleasure in the sparkling dew
That comes 'mid beauty of the starlit night



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THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

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Concerning the New Lights, Continued.

It was agreed on all hands, that God was unchangeable and needed not the sufferings and death of his Son, to render him propitious to the soul of any; that it was through love that he sent his Son into the world, that sin is the only thing in the universe that he hates, that he would have all men saved from it, and that to effect this, Christ made his appearance in the world. That innocence and love could not suffer and die in the room and stead of guilt and enmity. Nor could the imputation of innocence and purity to the guilty and vile, render them happy in the presence of heavenly beings of a contrary nature.

From these premises it was concluded and taught by some, that man by departing from God, lost the true knowledge of his character and fell into a gross mistake, in concluding that he was their enemy; that Christ came

to reveal the true character of God in order to convince sinners of their mistake, and prove to them that God was their friend; that he had sufficiently established this point by submitting to be killed by them, rather than oppose or hurt them. Upon this hypothesis the Savior was supposed to die in the room and stead of the wicked, in a sense, somewhat different from the former. Inasmuch as the parties must meet, and the sinner looked upon God as his enemy, and was determined either to kill or be killed. The love of Christ to the wicked was so great, that he chose to be killed rather than kill, and this was supposed to constitute the gospel, the glad tidings; that although sinners killed their best friend through a mistake yet he freely forgave them. When any believe this they repent and are reconciled to God as their friend, whom before they thought to be their enemy.

This gospel method of salvation was however, by no means established as a matter of common faith. The generality still believed mankind to be under a deeper disorder, than such a mistake. "For after that they knew God, they glorified him not as God. And did not love to retain God in their

knowledge." Besides, if there is such implacable enmity between the sinner and God, that one or other must die, and if the enmity is found in the sinner, he must certainly be in the wrong; therefore unless the Deity sacrifice his law and justice as well as his life, out of love to the sinner, death and suffering must inevitably seize upon him that is in the wrong. If the sinner is at enmity against God whatever the cause be, if God is reconciled to him in that state, he must be at enmity against himself. Upon this principle, should the sinner conclude that God was reconciled to him, had nothing against him, overlooked his enmity and disobedience, the last error must be worse than the first.

From the propositions laid down, another conclusion was drawn more consistent and which was more universally embraced; that the coming of Christ into the world was to make an end of sin, and unless we are wholly delivered from it, we can never see the face of God in peace.

Pursuant to this conclusion, the first of those new satellites, (Malcham Worley,) which the Presbytery of Springfield had recommended as a light to the churches, began to shine out in the month of June, 1804; and from the effulgence of the great luminary, around whose centre the Schismatic body revolved, proposed to obviate every difficulty that had been attached to those intricate subjects, and lay open the whole matter plain to the weakest capacity. However plain and obvious the new divinity might have appeared to him or to others at the time it was divulged, certain it is, that none

but Schismatics, or such as unequivocally maintain the sacred rights of conscience, could ever have admitted the opening of sentiments so singular, with impunity. Under the auspicious wings of the American Eagle, which shades the honest enquirer after truth from the rage of popes and despots, the reader may calmly peruse those singular propositions which were so generally ascribed to a disorder in the brain, in which the following ideas were included.

"Man was at first created in the nature and image of God, but being tempted, the nature of the serpent was begotten in him, which is an earthly, sensual nature, directly opposed to God. This diabolical nature however contrary to the divine in which man was created, could not overcome nor extinguish it; hence, there remained in the same person two natures, at enmity and war the one against the other; the one denominated the seed of the woman, the other the seed of the serpent."

"Adam begat a son in his own likeness, a double-minded man, and in this situation the whole human race were propagated, and thus they remained till Christ made his appearance and began the work of redemption."

"Jesus Christ, the redeemer, assumed in the body of his flesh the same nature, which was in all other men, was made in all points like unto his brethren whom he came to redeem, had two distinct and opposite natures residing in his one body. This nature which worked in the man, and not some being outwardly visible, tried and tempted him to seek temporal riches and honors, to convert the stones into

bread, and cast himself down from the pinnacle of the temple, in order that he might be acknowledged and adored, as the coming Messiah.

This wicked nature being denied of all its demands, crossed in all its cravings, gave him up for a season to the ministry of angels, but afterwards rallied its vanquished powers, and struggled for life and victory against the Son of God, but was again overcome and held to the painful and ignominious cross, on which he was worn out, wasted and consumed as by a lingering fire, until he was forced in his last convulsive agonies, to cry aloud and yield up the invisible and immortal spirit. Thus the work of final redemption was finished, and the second man arose and ascended out of that lawless nature into which the first fell. Then the serpent's head was bruised, and the first born of the woman's seed put everlastingly out of his reach.

According to this transaction, all the types, figures and allegories in the old testament, and parables in the new are to be understood. Thus, Cain and Abel, Ishmael and Isaac, Esau and Jacob, the sumptuous glutton and Lazarus the beggar and the foolish and wise virgins, are to be considered as types of these two distinct natures; the one elect, the other reprobate; the one beloved, the other hated; the one and his offering accepted, the other rejected."

"Again, the divine nature which was chosen, redeemed, exalted and glorified in the person of Christ Jesus, is denominated in Scripture the spirit, the inner man, and the new man. Its op-

posite, the old man, the man of sin, the son of perdition, the flesh which lusteth against the spirit, the carnal mind, that wicked which sitteth in the temple of God and defiles it; which in the work of redemption must lift up his eyes in torment, be punished with everlasting destruction from the presence of the Lord, be consumed and destroyed and go into final perdition."

"This wicked which is one and the same in all men, being overcome and destroyed in the person of Jesus Christ, laid a foundation for the gospel to be preached to every creature under heaven, and for all to look and hope for redemption at his final appearing.

That it was necessary that this gospel should be published to all the world, before a full end of that wicked should come. By this gospel he was bound, but suffered to live another day, or thousand years. This thousand years is now expired and the period come for that man of sin to be finally consumed from off the face of the earth. For this end, the spirit of God is poured out upon the people, first to reveal, and then to consume this wicked."

Such were the general propositions advanced by Malcham Worley, in the summer of 1804, and which was acceded to by a number of those Schismatics who were considered foremost in the New-Light.

"From whom or from what did Christ redeem? I answer: He came to redeem us from sin. Mankind are represented as sold under sin, serving sin, servants to sin, under the dominion and reign of sin. It is plain that Christ redeems us from sin or from all iniquity."

"I now inquire what was the price given for our redemption? The blood of Christ is everywhere in Scripture declared to be the price given. Acts xx., 28. Rev. v., 9. It may be asked if Christ or God in Christ, redeems from sin? And if he gave his blood as the ransom or price, who got the price?"

The Apostle to the Hebrews answers;—"Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death." Here we see who had the power of death; and he got the price, which was the death of Jesus. Then was fulfilled that old prophecy, "I will put enmity between thee and the woman, and between thy seed and her seed: It shall bruise thy head and thou shalt bruise his heel." Gen. iii., 15.

This particular point, "the devil getting the price," was combated by Dr. Campbell in his strictures. Whereupon Br. Stone agreed "to eat these dreadful words" because so extremely offensive to the Doctor, and the occasion of a wildness of imagination in the Calvinist preachers and people. Neither Dr. Campbell nor Br. Stone fully understood the expression when they agreed that it should be eaten. The offence of the expressions seemed to lie in giving Satan something that was precious; hence the Doctor's objection, "that the precious blood of Christ was given by God to Satan in payment!" That "God was so merciless as to deliver up his only Son to glut the malice of a blood-thirsty de-

mon!" That "the lamb of God was immolated on the altar of hell." Had he adverted to the Apostle's idea, quoted by Stone, that this precious blood was intended to destroy the one to whom it was given, it must have appeared more consistent for the devil to get it, than the justice of God.

The Doctor would not be so unreasonable as to give a dose of tartar emetic to one in perfect health, and thereby *at-one* him to the bilious. He knows the precious tartar emetic, which is the very essence of bile, must be deposited in the bowels of his patient, in order to collect into union with itself every thing there of its own nature and carry it off in the draught.

Admitting that Christ assumed that blood, life or nature, in which all mankind lay separated from God, that life was his, and he had a right to do with it what he pleased. Although it was endowed with no greater excellence in him than in another, considered in itself, yet it might be denominated precious, from the use which he made of it. Admitting that he gave it up as a public sacrifice, made a show of it openly and put away sin by the sacrifice of it, the Doctor must grant that Stone's inference was not so full of horror as he at first imagined, and consequently it must prove a very strong emetic to him that eats it.

The above Schismatic doctrine, as far as it was opened and explained, threatened the total subversion of the Calvinistic system; for, upon the principle that sin must be actually destroyed, that Christ did actually assume, overcome and destroy it, and that the same battle must be fought,

and the same victory gained by all who are born of God, it follows that proxy sinning, suffering, obeying, dying, rising and reigning are the proper effects of a disordered brain. If it was the enmity which Christ nailed to the cross and took out of the way, and evil which he destroyed by death, the hypostatical union of two distinct natures in the Son of God forever, must be a capital mistake, and all the worship that has been offered to him upon such a faith, must have conduced to the dignity and honor of that spirit, which the meek, lowly, and self-denying Savior foiled upon the mount.

In fine, the Schismatics taking it for granted that sin was the whole occasion of two, that Christ came to destroy it, that his veracity was pledged to finish the work, and that the time of the promise was near at hand, expected, in whatever way the work should be affected, the day would soon declare it.

Several objections were raised in the Schismatic fraternity against Br. Worley's manner of understanding the Scriptures, the most particular of which was,

1st. That it led to Universalism and made Christ the Savior of all men eventually, as well as officially; taking it for granted, that either in the plan of redemption or the execution of it, God had distinguished the souls of men by number and person.

2nd. That if such a doctrine was established it would open a wider door to vice, inasmuch as it would cut off at once from the carnal mind, the powerful influence of hope and fear; consequently, the wicked spirit in man

would become more violent, and sin with more greediness, knowing that his time was short.

As all agreed that they were only beginning to learn the mysteries of the Scripture, and each one had a right to exercise his own faith, and walk by the same rule, and mind the same thing whereunto he had attained, the investigation of these mysterious and intricate points, was put off to a future period, and the churches went on harmoniously in the first principles of the New-Light which they conceived to be so well established by the extraordinary power and gifts of the spirit.

I shall now proceed to give some account of their particular form of government and manner of worship.

It has been before observed that they constituted by a vote, which considered the Scripture as the only written oracle through which the mind of God was revealed to them. In order to this general suffrage, in which the body of the people at large had equal privilege, every claim to superiority, by a succession of church offices, had been laid aside, consequently the power of government was considered in the body of the people thus constituted. This new republic, under the standard of liberty and equality, and invested with so great a degree of light, life and power, assumed a threatening aspect toward the little surrounding kingdoms which had so long been weakening each other by civil broils. It is difficult to paint the zeal for liberty, and just indignation against the old aristocratic spirit, which glowed through every member

of this new confederacy. Under the influence of this warm democratic zeal these churches soon exhibited an appearance, distinct from anything that had ever been seen. The following minutes of the church at Turtle-Creek will serve to illustrate some of the particulars of their proceedings.

(TO BE CONTINUED.)

MEMORY'S PICTURE.

ANNIE R. STEPHENS.

IN the picture gallery of my mind are many vivid scenes; one most beautiful that I often admire, represents a charming landscape, surrounded by distant mountains, while the first faint gleams of the spring-tide sun floods hill and vale with a silver radiance, lighting the fresh green foliage with a tender glow, and the early flowers of May are reaching up to the sunbeam to unfold their beautiful lives. But this is not all, only the outward expression, the real scene lies back of these things, as much as the soul is behind the body. Perhaps you think it is the recollection of a painting from some ancient artist, or a production of modern times; but none of these; it is the pleasant reminiscence of a kindness received from a friend and penciled on the plastic walls of memory, never to be forgotten.

It was a lovely day in the spring when all Nature was crowned with the beauty of the vernal season, even the atmosphere was so balmy that it seemed like drinking in the nectar of the god's, most delightful and inspiring; but none of these could I enjoy;

a slight accident had confined me to my room, and in my misfortune I was not forgotten. A loving hand, prompted by a loving heart, had gathered from the woods some mosses and early blossoms, Nature's first offerings, artistically arranged, and brought them to me to console my weary feelings and speak in their tongueless language of the beauty and sublimity of Nature's works. And they did speak in audible sounds to my inner senses. I heard the music of the rippling stream as it bounded over stone and pebble, moistening the roots of these woodland flowerets; I saw the sunbeam painting their delicate petals, and the proud oak and lofty elm, that for many years had stood and debarred the keener rays of the sun, and sheltered many such fragile blossoms from the tempest; and linked with all this beauty was the Divine Mind who forms the atom and holds worlds in immeasurable space.

The thoughts that flowed into my mind at that time, pen cannot portray. I felt my soul blended with the good, the beautiful and divine of the past and present, and flooded with a spiritual feeling entirely unknown to me before; in the ecstasy of the moment I could but exclaim—"Oh! the soul is more than the body, the spiritual is superior to the material." If we unlock the door to the inner sanctuary of God's universe, and cast off the earthliness by which our minds are beclouded, we might pierce through the mysteries that enshroud, and perceive more fully the soul of things.

Such were the thoughts and feelings produced by the tender sympathy of a



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Concerning the New Lights, Continued.

"APRIL 21, 1804, John Miller, Amos Valentine and Joseph Stout, publicly related the circumstances of their conversion, with which the church was well satisfied and gave them the right hand of fellowship, as worthy members of the suffering body of Christ. Samuel Kimbel informed the church with tears, that he had wounded his own conscience and the cause of God by associating with the wicked in a tavern, and tossing a dollar for whisky; professed his abhorrence of such conduct and his determination to be more guarded in future. The church was satisfied with his repentance and agreed that the offence be forgiven."

J. F. informed the church that he had been overtaken in a quarrel, in which he suffered anger to rise in his breast, whereby the holy spirit was

grieved. Yet as he did not manifest that the heaven was purged out in such a manner as to feel the fellowship of that spirit which turns the other cheek to the smiter, loves an enemy, and returns blessing for cursing; the church agreed that he be kept on suspense till further satisfaction be obtained."

Observe, it was upon the supposition that Christ was in this body of people, that transgressors came forward and confessed their sins, and such confessions were not considered as being made to men, but to God, and the forgiveness to proceed from that spirit, which was *at one* with the Father and the Son. In this mode of government, the republican body was filed off in a separate capacity, and the surrounding multitude were considered as belonging to a different family, and any one might have the privilege of coming over, confessing their wickedness, professing their repentance and uniting with their spirit as far as they chose. The way was as free and open for any to change sides in a different manner.

These churches still retained the use of the sacraments, but from the change which had taken place in the ministry, the end and use of the sac-

rament was very differently considered. When the imputed righteousness of Christ, the satisfaction made to justice in behalf of the sinner, and the imputed authority of the standing clergy to minister in the name of Christ, were set aside, the former use of the sacraments must of course go with the rest, for there remained no one regularly ordained to administer them. It may be enquired whether these churches did not consider themselves authorized to ordain ministers. I answer they did not, as appears evident from the tenor of their faith on that subject, as stated in the "Observations on Church Government," as well as from the manner in which they acted in relation to that important matter.

The farthest that they went was to express their satisfaction with, and encourage those whom they believed had power and authority given them from heaven, as appears from the following minute, dated Sept. 29, 1804.

"The church took into consideration the case of Brother Worley, relative to his laboring in the word. He was examined as to his soundness in the faith, with which examination the church was satisfied:" and he was encouraged to exercise his talents in public exhortation, as Providence might call and direct. The Schismatics had too fresh a remembrance of the sufferings they had undergone in obtaining liberty from the reputed vicegerents of Christ, acting in his room and stead, to allow them to lay hands suddenly on any one, and especially as they conceived it necessary that the Holy Spirit should be given

in the important article of ordaining a true minister of the Gospel.

In consequence of encouragement from the republican body, there were certain individuals who took charge in public exercises, which leads me to state some of the peculiarities of their worship.

From their general faith that God and Christ had their abode in the soul of man, and from those inward feelings of love and power which they occasionally felt, through the medium of a lively faith, they were led to believe that whatever exercise was congruous to that inward feeling, and had a tendency to increase it, was acceptable to God, as true worship. Hence, by giving the right hand of fellowship to those who were admitted into the community, and finding that it tended to increase the inward workings of the spirit, it was gradually introduced as a common act of worship, in concert with singing hymns and spiritual songs.

The whole society, old and young, would commonly unite in this mode of worship and taking each other by the hand, would shake not only their hands but their whole bodies, with such violence that the place would seem to quiver under them. This they called rejoicing, and in this worship they considered it the privilege of every one to unite who believed the new doctrine of atonement. Admitting that God was love, could not be changed, was the same to one soul as another and would have all to be saved. Nothing remained but for the soul to love God and rejoice in confident hope of salvation, and manifest its faith and confi-

What, cannot see? then light thy lamp
 And do thy work beneath its beam,
 Wipe from thy brow the gathering damp,
 And from thy mind the fitful dream,
 And scorn the spirit that would doubt
 The shining of the sun afar,
 Or deem the stars were blotted out,
 By nature's atmospheric war.
 So, when the phase of darkness spreads
 Upon thy soul to curb its view,
 And in its fold hides nameless dreads,
 Light up thy faith with ardor new.
 It is ingratitude to pine,
 'Tis base to murmur or shrink back;
 'Tis noble to arise and shine,
 Tho' midnight broods on pinions black.
 The revelation of the morn
 Will melt the ebon wings away,
 When unto truth the soul is born,
 With resolution to obey.
 Happy the soul whate'er its meed
 That learns in patience to abide,
 And cultivates the holy seed,
 Till harvest's golden eventide.
 For sweeter is the reaper's strain
 Than all the music flung on air,
 And richer is the reaper's gain
 Than all the treasures earth can bear.

Mt. Lebanon, N. Y.

THE SPIRITUAL TEACHER.

WHY THE SHAKERS ARE ENTITLED TO
 A CANDID HEARING.

THOMAS STROUD.

BECAUSE:—While they are a religious body, they value the good in all other religious and secular people; they respect the religious opinions of all men, while claiming their own as highest and best; they respect the sincere unbeliever, atheist, infidel, or heathen, while they abhor profanity and foolish levity; they are a self-supporting community, those highest in trust among them performing daily manual labor; by their economy, fru-

gality and industry they tend in many ways to increase the material prosperity of the country, and must therefore meet the approval of political economists; because, while taking no part in politics, they sympathize with every moral, social, and political progressive movement; rejoice to see the governments of the earth tending to the freedom of the people, and to their releasement from oppression. They recommend moderation and temperance in food and drink, and would be glad to see the manufacture of all intoxicating drinks prohibited; they are fast tending to vegetarianism; they will not follow the fashions of the world in apparel and conversation, but seek only for cleanliness and comfort; they rejoice to see old creeds and forms breaking away in the minds of men, and to see a growth into more of the simplicity and life of Christ which consists in repentance for wrong, Matt. xxi., 31, 32, that leads to amendment of the life.

They think that man should bear the moral consequences of sin equally with woman; being the originators of the sublime idea, that God is as much Mother as Father: justice is at once established in the mind, and equality of the sexes accorded. The founder of their institution was a woman, and their sisters are equal in rights and authority with the brethren, and have been for one hundred and twenty years, since the founding of the community; they sympathize with every effort to place woman on a legal equality with man, believing primarily in the justice of such equality, and as a consequence that much moral im-

dence by every such bodily exercise as had a loving or joyful appearance. The New-Lights had considered it presumption to perform any of these bodily exercises voluntarily, into which they were forced by a supernatural power, but this kind of faith appeared childish to the Schismatics. They supposed that whatever God moved the creature to by his irresistible power, must be acceptable to him. Therefore, it was their privilege to do voluntarily what was acceptable to God, rather than be once in a while dragged to it, and the rest of their time offer up such voluntary worship as was "full of unbelief and sin."

The New-Lights, struck down and held under the power of death for a time, then raised as in a new world of light and vision, and carried away with such raptures of joy, could not possibly conceal their conversion. Such a conversion and way of manifesting it, however acceptable it might be to God, as being the effect of his irresistible power, yet the Schismatics conceived it to be more acceptable to God, and not without good reason, for one who was convinced of sin and had turned from it, to rise in the assembly of those who were like-minded, testify his views and feelings, and declare his intentions boldly and voluntarily. Again if he was overtaken with a fault, if it should be so small a thing as tossing a dollar for whiskey or suffering a little anger to arise in his breast, that he voluntarily confess it in the open light and profess his abhorrence of it. There must appear a very marked difference between this worship and that in which the sinner was overtaken with the pow-

er of God, and constrained to do what he did not love, and might afterwards excuse himself that he could not help it, and still claim his union with the world by a voluntary profession that he was yet a sinner, prone to evil and no better than any other. All that distinguished him from others, was the lighting down of a sovereign power upon him which he could not avoid. The Schismatics conceived they were worshipping God to acceptance, while relating their conversion, expressing their abhorrence of sin, and singing spiritual songs to that effect, "I shall be holy here," shaking hands and shuddering with indignation against their soul-enemies, and crying out for final liverance from them.

"Make me, Savior, what thou art:
Live thyself within my heart."

Leaping and skipping voluntarily in the joyful hope;

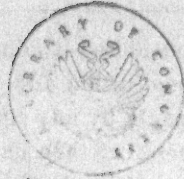
"Then the world shall always see,
Christ the holy child in me."

(TO BE CONTINUED.)

TRUST THOU IN GOD.

CECELIA DE VERE.

WHAT, cannot see? but yesterday
The earth and sky were calm and bright,
And ships were seen upon their way,
Both to and fro, in amber light;
But now the clouds like rocks are piled,
The shadows creep, and all is gloomed
As if fair heaven had never smiled,
And earth beneath had never bloomed.
There was a gladness in the air,
Sweet chords of music in the breeze,
It seemed as if the hand of prayer
Touched reverently the leafy keys.
Now all silent, save the mean
Of winds that prophesy of storm,
And waves that bring the undertone
Of tempests where the thunders form.



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New Lights and Schismatics.

The principal thing that distinguished the Schismatic worship from that of the New-Lights, was their taking the privilege of exhibiting by a bold faith, what others were moved to by a blind impulse. This they considered a great improvement, growth and advancement in the spirit of the revival. Upon this principle, the voluntary exercise of dancing was introduced as the worship of God, by Br. Thompson and some others who were forward in promoting the grand schism. Although this singular worship was practiced voluntarily with a degree of formality, yet it was not introduced in a formal way, but by following up and improving those operations which at first irresistibly forced them into that exercise.

At the spring sacrament at Turtle-

Creek in 1804, Br. Thompson had been constrained just at the close of the meeting to go to dancing, and for an hour or more to dance in a regular manner round the stand, all the while repeating in a low tone of voice; "This is the Holy Spirit, Glory!" But it was not till the ensuing fall, that the Schismatics began to encourage one another to praise God in the dance and unite in that exercise; just believing that it was their privilege to rejoice before the Lord, and go forth in the dances of them that make merry.

However, the Schismatics aimed at that worship which should be expressive of uniform and continual joy, yet they were far from attaining it, and at least the one half of their exercises were of a contrary nature; some of a voluntary and others of an involuntary kind.

Among their voluntary acts of worship, was the general confession that they were sinners, rebuking, reproofing and laboring to reclaim their fellows who were more notoriously wicked than the rest; some praying to God to sanctify their corrupt natures, and others praying against their prayers. This kind of praying-match was a very common Schismatic exercise. They

considered it contrary to their federal constitution for one to attack another openly by any supposed authority, and therefore they had recourse to the spirit, and by the brightest, boldest and loudest gift of prayer, the cause was commonly decided. In this way they generally settled their controversies of every kind. One would begin to preach or exhort, and if his doctrine was judged unsound or uninteresting, he would be presently matched with a prayer, and whichever collected the greatest warmth and manifested the most lively sensation of soul, gained the victory, and interested the general shout on that side.

There were moreover in the Schismatic worship, a species of exercises of an involuntary kind, which seemed to have been substituted by the Great Spirit, in the room of the falling, which had been among the New-Lights. The principal of these, were the rolling exercise, the jerks and the barks.

The rolling exercise which consisted in being cast down in a violent manner, doubled with the head and feet together, and rolled over and over like a wheel, or stretched in a prostrate manner, turned swiftly over and over like a log. This was considered very debasing and mortifying, especially if the person was taken in this manner through the mud, and sullied therewith from head to foot.

Still more demeaning and mortifying, were the jerks. Nothing in nature could better represent this strange and unaccountable operation, than for one to goad another, alternately on every side with a piece of hot iron. The exercise commonly began in the head

which would fly backward and forward and from side to side with a quick jolt, which the person would naturally labor to suppress, but in vain. The more any one labored to stay himself and be sober, the more he staggered, and the more rapidly his twitches increased. He must necessarily go as he was stimulated, whether with a violent dash on the ground and bounce from place to place like a football, or hop round with head, limbs and trunk, twitching and jolting in every direction, as if they must inevitably fly asunder. How such could escape without injury, was no small wonder to spectators.

By this strange operation the human frame was commonly so transformed and disfigured, as to lose every trace of its natural appearance. Sometimes the head would be twitched right and left to a half round, with such velocity that not a feature could be discovered but the face appear as much behind as before. In the quick, progressive jerk, it would seem as if the person was transmuted into some other species of creature. Head-dresses were of little account. Even kerchiefs bound tight round the head, would be flung off almost with the first twitch, and the hair put into the utmost confusion. This was a very great inconvenience, to redress which, the generality were shorn, though directly contrary to their confession of faith.

Such as were seized with the jerks, were wrested at once, not only from under their own government, but that of every one else, so that it was dangerous to attempt confining them, or touching them in any manner, to whatever danger they were exposed. Few

were hurt, except it were such as rebelled against the operation through willful and deliberate enmity, and refused to comply with the injunctions which it came to enforce.

The last possible grade of mortification seemed to be couched in the barks, which frequently accompanied the jerks nor were they contemptible characters who were the common victims of this disgracing operation, but persons who considered themselves in the foremost rank, possessed of the highest improvements of human nature. In spite of all the efforts of nature, both men and women would be forced to personate that animal, whose name, appropriated to a human creature, is counted the most vulgar stigma.

Forced I say, for no argument but force, could induce any one of polite breeding, in a public company, to take the position of a canine beast, move about on all fours, growl, snap the teeth, and bark in so personating a manner, as to set the eyes and ears of the spectator at variance. It was commonly acknowledged by the subjects of these exercises, that they were laid upon them as a chastisement for disobedience, or a stimulus to incite them to some duty or exercise to which they felt opposed. Hence, it was very perceivable that the quickest method to find releasement from the jerks and barks, was to engage in the voluntary dance. Such as refused, being inwardly moved thereto as their duty and privilege, had to bear these afflicting operations from month to month, and from year to year, until they wholly lost their original design, and were converted into a badge of honor, in

the same manner as the first outward mark of human guilt.

Although these strange convulsions served to overawe the heaven-daring spirits of the wicked, and stimulate the halting Schismatics to the performance of many duties disagreeable to the carnal mind, yet in all this, their design was not fully comprehended. Something doubtful and awful, was thought to be figured out thereby, which would suddenly fall with pain upon the heads of the wicked; and nothing was more calculated to excite such fearful apprehensions, than the expressions that were sometimes mixed with the bow wow wow, such as every knee shall bow, and every tongue confess. At least these exercises served to show that the foundation was not yet laid for unremitting joy, and that such as attached themselves to this people, must unite with them as a body destined to suffer with Christ, before they could reign with him.

However great the sufferings of the Schismatics, from a sense of their own remaining depravity, the burden and weight of distress they bore for a lost world, the hatred, contempt, and persecuting rage of all around them together with the spasmodic writhings of body with which they were so generally exercised; yet they were not a little alleviated by the many extraordinary signs and gifts of the spirit, through which they were encouraged to look for brighter days. Among these innumerable signs and gifts, may be ranked, the spirit of prophecy; being caught up or carried away in this spirit, and remaining for hours insensible of anything in nature, dream-

ing of dreams, seeing visions, hearing unspeakable words, the fragrant smell, and delightful singing.

This spirit of prophecy is particularly worthy of notice, which had its foundation in a peculiar kind of faith, and grew up under the special influence of visions and dreams. The first thing was to believe what God had promised, with an appropriating faith; cast anchor upon the thing promised though unseen, and hold the soul to the pursuit of it in defiance of all the tossing billows of unbelief. This faith, so contrary to the carnal heart, they concluded must be of God. It must be the spirit of Christ, or God working in the creature, both to will and to do. What is the promise but the purpose of God? What is the purpose of my soul, says the Schismatic, but to have the thing promised. Has God promised? He cannot lie: Has He purposed? He cannot alter. What his spirit leads me to, I shall possess, as certain as God is stronger than evil. Upon this principle all were encouraged to believe the promise and immediately set out in co-operation with the promiser; and in proportion to the strength of their faith, to predict the certain accomplishment of that purpose of God, which they felt within them.

Notwithstanding this faith furnished a very bold foundation for predicting what should come to pass, yet it was far from comprehending the whole of that evidence, upon which the Schismatic looked for the purpose and promise of God to be fulfilled. It was very common for them to be caught up or carried away by the same spirit of

faith, and be shown in bright and heavenly visions; the indisputable reality of what they before contemplated in a simple belief. In those ecstasies some would seem to desert the body, and leave it for hours in a state almost or quite inanimate. Others in their transports, would seem to use their clay tenement as a kind of instrument, to sign out and represent to the spectators, what the active spirit saw in open vision.

Of these extraordinary visions, nothing can be communicated here beyond an imperfect hint, and whether they ever be correctly stated on paper is a matter of doubt. Their general import respected things that were darkly hinted at in the Scriptures, and hard to be understood; such things as were especially to take place in the latter days. Hence, notwithstanding they had adopted the Scriptures under the notion of a confession of faith, yet it was not immediately to the Scriptures they applied for light, but to that transporting spirit which opened clearly to the mind, those mysterious things recorded in Scripture, which the wisest men upon earth, without the spirit, could not understand.

We view Christ as the only center of union, and love the only bond. Let us labor after this spirit, and when we obtain it, then we shall all be united in one body. Some are groaning for the wounds of the Presbyterian cause; some for the Methodist and some for the Baptist each believing that it is the cause of Christ for which they are groaning. Some are as heartily groaning for the wounds of the Christian cause, without respect to names or

parties. If we should unite our groans and cries to the Father of our mercies, for the general release and the coming of the Lord's kingdom with power, God would hear and answer us. O let us unite in the common cause. Then will Zion shake herself from the dust, shine forth as the sun in his brightness and be terrible as an army with banners. Then shall she be a cup of trembling to all the people round about her, and shake terribly the nations. Then shall that man of sin be destroyed, and righteousness shall flow down as a mighty stream. These things, dear brethren, are not vain imaginations for God is now about to take the earth. Thy kingdom come. Even so come Lord Jesus. Brethren, yours in the Lord.

R. MARSHALL.

J. DUNLAVY.

B. W. STONE.

J. THOMPSON.

(TO BE CONTINUED.)

THE SHAKERS AND THE CAUSE OF PEACE.

ALFRED LOVE, PRESIDENT OF THE
UNIVERSAL PEACE UNION,
SPEAKS AT MT. LEBANON.

On Sunday, Aug. 23rd., at the usual Society meeting of the Shakers, held at the church in Mt. Lebanon, N. Y., a number of visitors were present. Daniel Boler, first Elder of the Ministry, opened the meeting. After singing and other exercises, Elder Frederic W. Evans delivered a short sermon, taking for his text, Heb. ix., 28: "Unto them that look for Christ, shall he appear a second time

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ship outside of the formality of a creed ;
and in that spirit he was among them
that day.

Last evening, picking up a Bible before retiring, as was his wont, he opened it at that beautiful chapter of John containing the words, "Wilt thou be made whole?" The sick man thus addressed, after complying with the conditions, was healed, and he rose and walked; and it was the Sabbath day. So he retired with that upon his mind, and he thought, "How fitting to be in the Shaker Community, and to reflect with the sick man of old, "Can I be made whole?" No wonder that he had a good night's rest, and that he came with a cup overflowing with love and sympathetic regard for them. No wonder, too, that we should feel encouragement in traveling about in the world and seeing so much good ; that can be found there, if it can only be brought out of its recesses and utilized. In thirty-five years of traveling through the prisons, he met with a great many who had lost their way, and when he got to the secret recesses of their hearts, he found that they did not really wish to be bad ; they had missed their way ; there was weakness and they needed strength. After conversing with them thus, he frequently induced them to make promises of reformation. By reasoning with them, one after another had been reformed ; and peace was produced in that direction.

So it was in other matters. He had always been a peace man ; it was as natural to him as to take the air into his lungs. He could not but see that a peaceful condition was best for us



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THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

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No. 11.

Dreams, Visions, and Prophecy.

Danville, October 18, 1804.

*"To the Moderator of the
Synod of Kentucky."*

IN these sublime figures was couched the whole purport of the Schismatic vision, the coming of the Lord's kingdom with power. A one body of people, united in Christ by the pure bond of love; the house, habitation or dome of the king of kings, in which the groanings of Presbyterians, Methodists, Baptists and Christians, for the wounds of their petty, party causes should not be heard. A Zion or pure gospel church, shaking herself from the dust, from every thing unclean; all that belongs to the serpent, and shining forth like the sun in his brightness. Making the people to tremble, and shaking terribly the nations. Consuming the man of sin, and open-

ing a stream of everlasting righteousness upon the earth.

These were bold figures, and that they were just about to be substantiated, required something more than a vain imagination to evince.

Sleeping and waking, the whole topic with these Schismatics, was the increasing work of God, and the blessed kingdom just about to appear, and each one contemplating it through some special dream or vision, in which they felt confident they had a particular revelation of the Lord's Christ. This was the kind of manna which they were daily gathering.

In some of these rapturous scenes, they professed to be carried out of the body, and to be favored with a particular interview with the spirits of their departed friends, and to see and learn their different allotments in the invisible world. Sometimes they mixed with great multitudes who had embraced religion in the past century, and were waiting for the new Jerusalem to appear, and the way to be opened into the holy City. At other times they professed to see the holy City in the bright and heavenly glory, and to hear the songs of the angelic host; and attempting to join them in

their music, occasioned the melodious sound, that entering into the overshadowing cloud of such celestial witnesses, perfumed their whole soul and body with a peculiar fragrance, which rendered everything of a mortal nature, disagreeable and unsavory.

This peculiar fragrance, which could not be found in any thing upon earth, but the subjects of these strange operations, seemed of all other things, to bring the heavenly state the nearest to the senses of these people. Under the influence of this singular perfume, they would swoon away sometimes three or four times in a day, recover, rise and dance with such elevated springs, as might render it doubtful to the spectator, whether they properly belonged to the inhabitants of this globe, or to some other family of beings.

Besides these singular transports, they had another species of vision, more universal, in which the sun, moon, stars, mountains, rivers, plains, vegetables, animals and a thousand particular things and circumstances in nature, were used as emblems of things in the spiritual world, or kingdom of Christ.

One has a night vision of two suns, another of three moons, another, wide awake sees a great platform of bright stars in the noon-day hemisphere. From these they descend to apparitions of strange things upon earth. One discovers a certain spot of ground illuminated all over with the brightness of burning fire, and thousands of human beings flocking to it from all quarters, and instantly purified from all the effects of a gross and fleshly nature.

Another sees the air crowded with birds of prey, commissioned to devour the flesh of every dead beast. Another sees a road marked out in the color of bright light, a thousand miles long, and stands with his visual faculties intensely fixed upon it, until he discovers certain persons coming forth with good news from afar. Some in their visions were employed in crossing rivers, climbing mountains, finding treasures, fighting serpents, or more delightfully employed in eating the fruits of the tree of life, bathing in clear water, casting off old garments and putting on new.

In a word, all nature seemed to be impregnated with a new and spiritual quality, which rendered every object and every transaction presented to the mind, whether sleeping or waking, susceptible of some signification which respected the then present work.

These short sketches may serve to recognize the astonishing raptures in which the Schismatics were carried along in full expectation of the kingdom of Christ. Such was the unremitted flow of that spirit, which transmuted every thing into a different appearance, that were it supposable that disembodied spirits could enter living men and women, it might be thought that every visionary, recorded either in sacred or profane history, had rendezvoused in the Schismatics, and borrowed their active powers to revise their endless train of types and figures. At least it was, no doubt with the greatest propriety, that these singular people appropriated to their day the full and perfect accomplishment of the following prophecy of Joel.

"I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams—and I will show wonders in heaven above, and signs in the earth beneath, blood and fire and vapors of smoke." They did not consider that the spirit of prophecy, or their dreams and visions and other signs had any thing in them to be depended upon for salvation. But as the merchant hangs out signals about his door, to direct the people where to come for merchandize; so were the prophet, the dreamer, the visionist, the sweet singer, and fragrant dancer, hung out to the view of the world, to show where God was about to open his everlasting kingdom of righteousness, peace and joy in the Holy Spirit. This kingdom was what the Schismatics were peculiarly interested in, and short of this they determined never to stop.

About the latter end of the year 1804, there were regular societies of these people in the state of Ohio: at Turtle-Creek, Eagle-Creek, Springfield, Orangedale, Salem, Beaver-Creek and Clear-Creek. And in Kentucky; at Cabin-Creek, Flemingsburgh, Concord, Caneridge, Indian-Creek, Bethel, Paint-lick and Shawny-run, besides an innumerable multitude dispersed among the people in Tennessee, North Carolina, Virginia, and the western parts of Pennsylvania, who were exercised more or less with the same spirit. Praying, shouting, jerking, barking or rolling; dreaming, prophesying, and looking as through a glass, at the infinite glories of mount

Zion, just about to break open upon the world.

At least those who were foremost in the schism, expected beyond a doubt, that another summer would not roll by with any degree of the light, gifts and power of God, short of that which bringeth full and complete salvation from all sin. In this expectation, besides the common exercises of shaking hands and pledging themselves to each other by every thing sacred, that they would persevere in the sin-killing work unto the full feast of the lamb, they practiced a mode of prayer which was as singular as the situation in which they stood, and the faith by which they were actuated. According to their proper name of distinction they stood *separate* and *divided*, each one for one; and in this capacity, they offered up each their separate cries to God in one united harmony of sound, by which the doubtful footsteps of those who were in search of the meeting, might be directed sometimes to the distance of miles. Whatever this portentous concert might have addressed to God in the inner man, a sensible spectator with the slightest attention might have gathered the general import of their univocal prayer, from such language as the following:—

"LORD GOD, ALMIGHTY! Thou hast promised unto us eternal life, and this life is in thy Son. Thou art no respecter of persons. Glory to thy name, we believe it is thy will that all should be saved and come to the knowledge of the truth. We venture upon thy promise, and roll our souls upon thy truth and faithfulness, as

the rock of eternal ages. Thou hast invited us to come to the waters, without money and without price. Heaven's King, thou knowest that we are thirsty. We have long wandered in the dry, sandy desert of sin; but glory to God, we believe there is an everlasting fountain opened, and our souls have already begun to taste the blessed waters. But Lord, we are not satisfied. We want the fulness; and we believe thou hast given us the foretaste, not to disappoint us; but to encourage us to press on to the overflowing fountain: and short of that we cannot stop. We want to bathe in the ocean of redeeming love, and wash away the last and least remains of a fallen nature. Jesus, Master, we want to be like thee; holy, as thou art holy, without spot, and blameless. Come, Lord, and finish thy work! Cut it short in righteousness. We doubt not, it is thy will, even our sanctification. Thy perfect will is all we want to know. O send by whom thou wilt send. Work by means of thine own choosing; only supplant, root out, consume and destroy the man of sin, the son of perdition, and set our souls at perfect liberty from his iron bondage. Jesus, Lord, inscribe thy character on our every faculty. Make our bodies the fit temples of the Holy Spirit. Diffuse thy nature through all our active powers; and let every member be moved and actuated by the impulse divine."

Could language be invented more expressive of the near approach of the day of real, positive, and full redemption? It therefore remains to give some account of those important

realities, to which the foregoing signs and wonders pointed, and for the entrance upon which, they served as a preparation.

"Shout, Christians shout, the Lord is come!
Prepare, prepare to make him room!
On earth he reigns, we feel him near,
The signs of glory now appear."

(TO BE CONTINUED.)

SHAKER HARVEST-HOME.

On Thursday afternoon, Oct. 1st. at the North Family, Mt. Lebanon, N. Y., an industrial exhibition and harvest home gathering took place, consisting of work produced by the family; mostly of recent date, also of old times. Several Brethren and Sisters from other families were present, among whom was Eldress Eliza Ann Taylor, of the Ministry, and to that aged Sister a hearty welcome was given.

Eldress Anna White, in some introductory observations, said that they were greatly blessed, that day, in the harvest work. There were sowing, planting and reaping seasons; then came the harvest season, when the farmer gathered in cereals, fruits and vegetables, and garnered them in store-houses, before the approach of winter. The little exhibition was suggested only on the previous Sabbath. They would find a considerable number of objects to examine; for some of the work of the North Family was shown, from the year 1820 to the present time and it was also the work of old and young. They would have accepted the work of those in other families who had once lived in this order; but the exhibition was rather premature. In a central position, they would observe an ever-



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THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

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Account of the Progress of Shakerism among the Revivalists.

THE flesh lusteth against the spirit and the spirit against the flesh; these are contrary the one to the other, so that every person according to the principle by which he is governed, whether flesh or spirit, will conceive, judge of, and denominate things around him. Hence, what is food and medicine to one man, may be poison to another; what one calls truth, another calls error; what is the work of God to one, appears the work of the devil to another, and even the happiness of one may be the misery of another. The same thing is often distinguished by names directly opposite, according to the sense of different persons.

He who was called the Son of God by some, was denominated by others, the prince of the devils. What one calls Shakerism another calls the tes-

timony of Jesus Christ, and a Shaker in the language of some, is by others called a true Believer, a child of God, a follower of the Lamb. What is still a greater contradiction, that which is called a work of redemption by some, others distinguish as a work of the deepest delusion.

From this diversity in the sense and language of mankind, it will be necessary to treat of this religion in a two-fold order.

1. According to the real sense and understanding of those who have embraced it.

2. As it is addressed to the external senses of mankind in general.

In each part of the history, impartiality requires that I use the names of distinction and modes of expression peculiar to each. Accordingly I shall proceed in the first place to give a brief account of the entrance and progress of the testimony of Jesus the Christ, among the subjects of the revival in Kentucky and Ohio.

Great expectations had been formed by the subjects of the revival of something very great to take place in the summer of 1805, in which God would especially answer their ten thousand prayers, in delivering them from sin

and opening the way into the holiest of all, pursuant to which, the same spirit that had convinced them of sin, inspired them to pray and confidently look for deliverance from it, and stirred up such warm expectations of its near approach. That spirit, on the first day of the first month, in the same year, dispatched three men,—John Meacham, Benjamin S. Youngs, and Issachar Bates from the Church at New Lebanon, in the state of New York, with the testimony of Jesus the Christ, and as living witnesses of God, to open and confirm to the people, that way, and only way out of sin; that complete salvation which they themselves had found, and that everlasting life and glory of which the Church in that place was in possession.

They arrived in Kentucky about the first of March, tarried a few days at Paint-lick where they were kindly entertained; from thence they journeyed to Caneridge and spent a few days among the subjects of the revival in that place, by whom they were treated with unfeigned respect. From thence they passed over into Ohio, and paid their first visit to Springfield, but without exercising particular labors in any of those places; they prosecuted their journey until they arrived at Turtle-Creek, near Lebanon, on the 22nd. of the same month. They came first to Malcham Worley's and tarried with him over night, and the next morning they came to my house, which was the first means by which I knew that a church or people by such a name existed upon earth. We spent the remainder of the day principally in conversation on the most interesting

points in religion, and from the evidence I could collect, I judged them to be men of honest principles, singular piety, and deep understanding in the things of God, and as such I determined to treat them so long as their deportment was correspondent.

Some of their conversation I could not so well understand; a number of things appeared new, but considering the copious field of truth, too extensive for my comprehension, I was rather disposed to hear and learn more of God, than to shut out everything that was not included in my little sphere of knowledge. The next day was the Sabbath, and as they desired to know whether the rules of our meeting would admit them to speak in public, provided they had a feeling so to do, I answered that I knew of nothing to hinder. I was sensible the spirit of the revival, as well as that of our wholesome government, imposed no restriction on any man from testifying his faith, nor bound the conscience of any from hearing whoever they chose, and upon this principle, the door was fully opened for them to make any labors at Turtle-Creek, either in public or private to which they conceived they were commissioned.

Accordingly, Issachar Bates and Benjamin Youngs attended the meeting and opened the testimony of Jesus Christ, which might all be summed up in this one saying.

"If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

From their own feelings, as well as in behalf of the Church from whence they came, they expressed great union with the work of God that had been for years past among the people, convicting them of their sins and pointing out by words, signs and many other ways, the door of hope for salvation; but they further testified that the time was now come for them to enter into actual possession of that salvation, of which they had received the promise that the way to attain it, was by self-denial, taking up a full cross against the world, the flesh and all evil in our knowledge, and following Christ; walking as he walked, and being in all things conformed to him, as our pattern and head.

Particularly according to St. Paul, becoming dead with Christ to the rudiments of the world, dying unto sin once, rising with him to a new, spiritual and holy life, and ascending step by step in a spiritual travel, and separating farther and farther from the course of a corrupt and fallen nature, until we arrive at the perfect stature and measure of the sons of God. That the first step in this saving work, was to confess all our sins, and when we confessed them, forsake them forever. And wherein we had injured and defrauded any one, to make restitution; in so doing we should find mercy; and being faithful, should receive that measure of the holy spirit, which would be an overcoming power, not only sufficient to keep us out of all actual sin and defilement, but to cleanse and purify both soul and body from the very nature of evil.

These things they delivered, not as

mere speculations, but as things that had for many years been reduced to practice, and established by the living experience of hundreds in the church of Christ, to be the way and only way of God; the one door of hope for a lost soul, and the sure entrance into the righteous, peaceful and holy kingdom of God's dear Son. They did not pretend to direct others in a way which they themselves had not travelled but testified that with these plain terms of the gospel, they had complied; and the substance of the promise they had received, and could say without boasting or dissembling, that they had received that overcoming power, which kept them faultless before the throne of God, even in the presence of his glory, was a matter that greatly concerned us.

That as Christ had now made his second appearance, for a final settlement with every soul of man, and as God had wrought so great a work among us, in waking up, enlightening and preparing us to make a final choice; and by a special gift of his spirit, had sent us his everlasting testimony of truth, we ought to be very cautious how we treated it.

Such as were illuminated in the great and marvelous light of the revival, to see the evil nature of sin, and stirred up to seek the way out of it, and had the only way of God opened to them, if they should reject it, their case must be deplorable. Although the light and power of the spirit might have been again and again restored to such as fell into sin, while they had not the proper means of keeping out of it, yet when those means were of-

ferred, should they be rejected, there remained no more protection for such a soul, but they must lose the salutary effects of their former light, and fall under the power of the wicked one.

Upon this principle, the subjects of the revival must either embrace the present call of God, and in obedience thereto take up the cross and follow Christ, or gradually lose the extraordinary effusions of the spirit they had been under, and leaven back into a more corrupt and deplorable state than ever.

If a historian cannot be disinterested and unbiased it is necessary that he be honest; therefore I acknowledge that nothing ever presented itself to me that so powerfully interested my feelings as the above testimony. Although I was not wholly unbiased, I can say with propriety, I was far from being biased in its favor. A thousand objects presented themselves to bias me against it.

But its intrinsic weight, the importance of the work that was past, the salvation of thousands that hung upon the point of its termination, and that of my own soul with the rest, balanced the weighty demands of the three insatiable idols of time, and held me at least upon an equilibrium for several weeks, so that without prepossession or predetermination, I could candidly investigate the subject, ready to go with the weight of evidence, wherever it should preponderate.

During this interval, my searches and researches into the Scriptures, their history, precepts, promises and prophecies, the signs of the times, my own past experience in religion for

fifteen years, the nature of the past extraordinary work, and the present state of the subjects of it, with all the rest of the professors of Christianity with the many questions and answers that passed in conversation, were they all written, would swell into a large volume. In this kind of exercise I was not alone. The general agitation may be in some measure conceived of, from the following letter, dated Cambridge, April 2, 1805.

(TO BE CONTINUED.)

INTEREST FOR ZION.

ABRAHAM PERKINS.

MANY, many times am I mentally drawn to the subject of Zion, its needs, the call of souls to the support of its interests, and with their knowledge of Christian life, their great responsibility, together with the cares, burdens and duties evolving. In my heart I exclaim—that with all there exists of human weakness, man is able to satisfy the Almighty and become his glory, however mighty the work or great the sacrifice.

Our God is not an unreasonable being; a being who would require of his creatures beyond their capacity of performance, although the demand to be perfect even as He is perfect may seem preposterous. As his children, we are to be perfectly obedient to the revelation of his will given us; and as we grow in knowledge to the rising state of manhood, with that addition of knowledge, the character of our lives should correspond, producing evolution progress and greater perfection, God-like, and as is manifested



The Manifesto.

VOL. XXII.

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No. 1.

THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

Published in Albany, N. Y., in 1808.

No. 13.

A Letter written to Richard M'Nemar.

MY DEAR BROTHER RICHARD:—I never longed to see any person so much. If I was not confined in this clay tabernacle I should be with you in less than an hour. The floods of earth and hell are let loose against us, and me in particular. I am seriously threatened with imprisonment, and stripes I expect to receive for the testimony of Jesus. Kentucky is turning upside down. The truth pervades in spite of man. Cumberland is sharing the same fate. The young preachers, some of them, will preach Jesus without the covering put on him by the fathers. The scribes, the disputers of this world are gnashing upon us. Brother Matthew Houston has clean escaped the pollutions of this world, and he and his people are going on to perfect holiness in the fear of God. A few more will soon fol-

low. Come over and help us, is the cry made to us from every part.

Brother Purviance is gone to Carolina to preach the gospel, by the request of some there. In a few weeks I start to fulfill a long daily string of appointments to Cumberland; by request I go. I have appointed two communions among many Christians on the heads of Little and Big Barrens. Brother Dooley is among the Cherokees again. His last rout there was successful; some poor Indians received the gospel. He was solicited to return. He is truly an Apostle of the Gentiles. Some few are getting religion among us.

What shall I say? I know not: my heart grieves within me. Certain men from afar whom you know, inject terror and doubt into many; and now religion begins to lament in the dust among us. Some, as I suppose, will cast away the ordinances of Baptism, and the Lord's Supper, but not many as yet. Most dear Brother, inform me what you think of these men among us and you, from a distant region. Thank God he gave me his word. Letters show the substance and faith eats it. We all want to meet with you shortly; but by reason of my absence

to Cumberland, Brother Purviance to North Carolina, Brother Houston in Madison, we cannot meet on Turtle-Creek, nor sooner than third Sabbath in June, and that in Kentucky. Brothers Marshal and Houston parted from us yesterday. We administered the Lord's Supper at Caneridge the day before; many communicants; much exercise. I am pushed for time to write to you. We have five students of the Bible, all but one know the languages, full of faith and of the Holy Ghost, just ready to preach. They all fled from the Presbyterians, to their grief, pain and hurt. Brother Stockwell exceeds expectation, and is beloved and useful. Our Apology is yet living and working, and tearing down Babylon in Virginia. It was reprinted there to the great injury of Presbyterianism. It is also reprinted in Georgia. We are just publishing a short tract on Atonement, I will send you one. This truth has unhinged the brazen gates already. I am hurried. Pray for me. Farewell.

B. W. STONE.

Great prospects were presented according to the above letter, on the part of the revival; the truth pervading and turning the whole country upside down. The Macedonian cry sounding from every part. The Apology and tract on Atonement, tearing down Babylon, or unhinging her brazen gates. Some, full of the Holy Spirit, just ready to preach, and one among them all who had escaped the pollutions of the world, and was going on to perfect holiness. But all this appeared unspeakably short of the glad tidings

brought by the Brethren from New Lebanon, provided that what they testified concerning the church was true. It was well enough for those who were in Babylon to cry for help, and for such as were appointed to the work, to tear her down and unhinge the brazen gates; but something beyond this must be taken into the account. We have news of a Zion, and what if her foundations are already laid. May it be that God has sent down the New Jerusalem for the refuge of souls, before he began to tear down the old buildings?

The Lebanon Brethren paid their first visit to Matthew Houston. Perhaps he has believed and taken up his cross. How else can he have escaped the pollutions of the world? They have also been with Br. Stone, and opened the testimony there in part: perhaps he has taken hold of it, and means to make a final push for the kingdom through stripes and imprisonment. Or have these students of the Bible learned to appropriate Scripture phrases to false and inferior objects. Br. Stone and others may have received the name, Holy Spirit out of the Bible, but the thing must certainly dwell in the church. Admitting that they are blazing full of the spirit, burning and shining lights, this goes no further than John the Baptist, it is far short of the kingdom of God.

Those Brethren from the East tell us that their people have got the kingdom, that they have attained it, by taking up the cross, and doing the works of Christ, and overcoming sin by faithful and diligent combat, that they are of God and do not commit

sin; but walk even as Christ walked, and are righteous even as he is righteous. He that committeth sin, whatever his profession or gifts may be, he is yet of the devil. These things inject terror and doubt into many. John was full of the Holy Spirit, and for his testimony concerning Jesus, he was actually cast into prison, full of terror and doubt, whether this was he that should come or whether he should look for some other.

In fine, I could see nothing in the past work as a foundation to build upon. And what these strange Brethren testified, appeared plain Scriptural truth, and presented a way entirely safe for those who were able to receive it, and whether they were the people or not, who had actually attained this salvation, it was very evident they were far before us in light and understanding concerning the way; and it was no doubt the will of God, that those who desired to be saved should walk in it. Thus in the midst of reasonings, doubtful disputations, and close examinations, the testimony was investigated at Turtle-Creek publicly and from house to house until it obtained the full credit of a number who had been leading characters in the revival.

Malcham Worley was the first who embraced it, opened his mind and took up his cross. With this I confess I was at first staggered, from a deep-rooted prejudice that I had imbibed against some of his peculiar sentiments; but finally concluded that if Malcham had been more wild in his former exercises than the rest, he certainly needed salvation the more; be-

sides it appeared that his conflicts with the man of sin, the son of perdition as he expressed it must shortly have terminated his existence upon earth,* had not his expected deliverer come out of Zion to turn away ungodliness from Jacob. But I was not a little surprised, that these strange Brethren should come directly there, and he receive them with such cordiality, when I was well assured that no previous acquaintance had existed between them.

This, with many other singular circumstances that occurred, restrained me from attempting to judge the mysterious work of God's spirit, but rather labor to get a deeper and more practical acquaintance with it. Soon after Malcham set out in the narrow way, he was followed by a number, so that within three or four weeks from the first opening of the testimony, it had pervaded ten or twelve families. And from that period continued gradually to increase, and at Turtle-Creek

* It was necessary that a work which promised redemption from sin, should include a perfect revelation of the whole root and foundation of it. And as the subject of this revelation, God made choice of MALCHAM WORLEY; who, notwithstanding he was a man of unspotted character, of an independent fortune, and a liberal education; yet neither his learning, his estate, nor his good name, could have saved him from total distraction, and the wildest convulsions of despair, when he came to behold in the open light of divine revelation, the whole depth of human depravity. Nothing but the miraculous power of God, could have supported him through such a scene, and kept him alive in the cheerful hope of deliverance, amidst the violent conflicts of an inbred nature, and the outward rage of blind and superstitious professors.

the number of families which now stand in the faith of Christ's Second Appearance, may be stated between thirty and forty. I shall now consider the entrance and progress of the testimony more particularly, as it respects the individual who receives it. The first point of faith in relation to the testimony, is to believe that he who bears it is a true messenger and witness of Christ, in whom the spirit of truth continually abides; and that whatever instruction, reproof or counsel is ministered by such, it comes from Christ, who speaketh in him. Therefore all who are taught in this manner are strictly and properly taught of God, and in obeying what they are taught they yield obedience to Christ.

Upon this ground the believer has to make a final settlement with an old systematic idea, that the spirit of God speaketh invariably in the Scriptures. Upon an impartial examination he finds that all the contradictory spirits among the professors of Christianity, speak in the Scriptures, even the devil himself; so that the Scriptures are as liable to be spoken by an evil spirit as the good.

It then remains to follow that spirit which goes contrary to sin, and manifests its purity by its fruit, according to the Scriptures, and the inward test of conscience. This is the spirit of Christ, and it sets them immediately to work to do the righteous will of God. And first of all to confess before God what they have done contrary to his will and the light of their own conscience. In this work, the honest Believer might as well try to cover or conceal the most chafing mote in his

eye, as try to hide or conceal any thing which he has committed, contrary to the pure doctrine of the Scriptures, and the example of Jesus Christ, of which he stands convicted by the witness of the spirit in his own conscience. Here he has to combat the spirits of wicked men, who pretend to speak in the Scriptures, and say that it is idolatry to confess sin in the presence of man, and that God is to be found anywhere, in the fields, on the hills or under the green trees, and there we ought to make our confession in secret. By following the spirit of truth, he overcomes this wild pagan error, and discovers, that according to the Scriptures, God never accepted a confession of sin, which was not either made to those whom he had set in order in the church, or at least with the face toward that temple which was typical of his last habitation, man. But the greatest evidence the true Believer receives of this being the order and institution of heaven, is the divine light which he receives in consequence. Light by which sin appears more than ever hateful, and by which he is inspired with a growing zeal to roll out of his heart and practice the last remains of it; and by which he discovers with increasing brightness the succeeding footsteps of true gospel obedience.

To the sense of those who in the faith of Christ, have cleared their conscience from the deep-rooted stains of sin, and received his spirit as their ruling principle of life, sin is so exceeding sinful, so hateful and pernicious that I am bold to say they cannot commit it. He that is begotten with the divine nature of the Son of God,

keepeth himself in the element and works of that nature; so that he can no more commit sin than a fish can fly through the air, or an eagle dive to the bottom of the sea. But that abiding fervor and power of spirit which overcomes every motion of evil, belongs not to the entrance of the testimony, but a degree of progress in it. This degree all must attain who come into it, or fall off as withered branches for there remains no more room for either imputing their sins to Christ, or to a deceitful heart, or anything else by which they can be excused; but the soul that sinneth must bear its own iniquity, and burn under it without any mitigation or covering.

(TO BE CONTINUED.)

OUR ROLL CALL.

SOPHIA WAYNE.

LET us finish the work we have nobly begun,

Let us cling to our faith, till the victory is won,

O Christian Believers, our work is not done,

We must gather more into the fold.

Lead forth in the march, raise our voices in song,

Remember the order to which we belong,

Let us show the right path to the one in the wrong,

And gather more souls in the fold.

Against caste and monopoly our conscience must fight,

For in heart and hand labor we know we are right,

Our leaders are trusty, they walk in the light,

And will gather more into the fold

MANIFESTO.

ng den of the Lord ; and this baptism was
he to cleanse us from all ambitious striv-
ot ings, and self-centered motives, that
ar had hitherto held more or less sway in
ve prompting us to action.

ty Leading us still on, our Elders said ;
ye —“Now ye may enter the House of
ar Prayer.” Curtains being drawn aside
a- disclosed an altar, beneath which is-
t- sued a stream that divided and coursed
ll in semi-circular form, thus completing
o- a circle around the apartment. To ap-
y proach the altar we must walk upon
n- our knees through this stream. We
s, were instructed that this was to purify
r- our devotions ;—that even in them had
l. been mingled worldly elements ;—sel-
e- fish desires and errors of thought, with
e- unmeaning forms which we had re-
- ceived from those not illumined from
n the higher, resurrection spheres.

r As we advanced, the waters deep-
o ened and flowed with increasing power
, and we heard a voice saying ;—“Arise !
plant your feet upon the rock, bend
l beneath the tide, wash, and wash again
n till your whole being is cleansed and
e your garments are sinless and spotless.”
s Here our Elders stood with us, and in
r their firm and loving grasp, held us till
- the work was done, (as we thought,)
r for we supposed we were then fully
cleansed. Ascending we formed in
e circle around the altar, and spontane-
r ously united in a song of rejoicing and
f praise, for the peace, liberty and sweet
s refreshing we had found.

l Again we heard the voice calling us
e to another baptism. We were told
e that all our washings thus far had been

and only



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THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

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Explanations.

WITH an inward sense of the power, protection and presence of God, the Believer travels out of the use of shadows and signs, ceremonies and forms of worship to which he might have been strongly bigotted while in bondage under the law. There is no more occasion for calling upon God afar off when he has taken possession of his body and lives and walks in him, nor of calling to his memory a departed Savior by signs and shadows of his dying love, when the only Savior that ever redeemed a lost soul, is formed and living in him, and executing every branch of his office. Water applied to the body appears a beggarly element compared with the baptism of the spirit. As one baptism is sufficient to purify the conscience, he takes that and travels away from the superfluous shadow. Bodily exercises,

dreams, visions and ecstasies which had but a momentary effect on the blind and obdurate heart and furnished at best but a fleeting joy, gradually gave place to the sun of righteousness that shines continually the same without cloud or eclipse. Hence, in the progressive work of the testimony, a blessed reality, an enduring antitype is wrought in the Believer which fully answers to all that he could possibly have conceived of, while longing, praying and hoping for the kingdom to come.

As Believers become more and more leavened into the nature of Christ, they discover with increasing accuracy the latent corruptions of a fleshly nature, and the secret wiles of Satan in injecting his poison into the heart. As they discover, so by the cross they overcome and gain an increasing victory over that which is death to the soul by dying to it; the spirit of the testimony runs through all the deportment of a Believer, in public, in private and in secret, so that in no circumstances is he released from the work of self-denial, or at liberty to defile his conscience with any act of injustice or uncleanness, contrary to the spirit of the divine law, or the nature of the

Son of God who first fulfilled it. To the lusts of the flesh, in which the selfish nature of man is formed, the followers of Christ stand in a peculiar manner opposed, and count it their great privilege to preserve their bodies in sanctification and honor.

In the death of that in which all men by nature are held, they find deliverance from every branch of evil, such as pride, covetousness, anger, and hatred, so that by crucifying the flesh, its affections and lusts wither, and they grow into a peaceable, gentle, kind and loving spirit in which they can live together from one year's end to another without thinking a hard thought, much less expressing a hard word one against another. Such a spirit and deportment cements them together in one fellow feeling, and promotes the peace, purity and happiness of the whole, and the progress of the testimony.

All who receive the testimony in the spirit of it are taught thereby to be diligent and faithful in things temporal as well as spiritual, and to serve God with the body as well as with the spirit. The testimony has a proportionate progress in the frugality and honest industry of Believers, whereby they lay a good foundation, not for their own pleasure and aggrandizement, but for the honor of God, and the relief and succor of him that needeth.

By faith in the testimony and the influence of that spirit which accompanies it, without any other stimulus, Believers at Turtle-Creek began with the confessing of their sins, forsaking them and taking up the cross, and by the same faith and spirit they came

together and were joined by gift, united in one common worship, and without murmuring or caviling have continued in it, increasing in love and union, peace, joy and harmony and every good word and work, unto the present day. By this I am emboldened to testify that the kingdom so much prayed for, is come according to the promise of God, and the order which divine wisdom laid out, and the saints have begun to possess that enduring substance which prophets and kings desired to see and died without the sight.

The same faith produced by the preparatory work of God, began also to break out at Eagle-Creek, which gave occasion to the testimony being opened there. A few at first embraced it with full purpose of soul, as the only way of God. In the month following, Br. Dunlavy stepped into the ignominious path and began to preach the faith, which for a time he had labored to destroy: and from thence forward the same work, worship, and spiritual travel went forward there as at Turtle Creek, and exists at present in twenty or thirty families in the bounds of the meeting, through the faith and light of Matthew Houston, Samuel Henry, John Bonta and Elisha Thomas.

The testimony entered and was received on the south side of Kentucky, and continued to spread until it embraced as many as were willing to receive it in Mercer, Shelby, Paint-Lick and Long-Lick. In each of these places there are a number of families, who have denied ungodliness and worldly lusts, taken up the cross, live together in the unity of the spirit and

and while with open eyes they are traveling from death into life, they shine as lights in the world.

A few families at Beaver-Creek set out in obedience to the testimony in the Spring of 1806, who were numbered with the faithful. The testimony is one and the same wherever it is ministered; is received into one and the same honest and good heart, and wherever it springs up and bears fruit to perfection, that fruit is one and the same.

Having given a short account of the entrance and progress of this religious element according to the sense of those who have embraced it, I shall proceed to exhibit it in a more external point of view, in which I shall consider some of the errors with which it was branded, and the unreasonable treatment which it received on that account. Not that I wish to inspire the reader with the least degree of resentment against those who may have taken up the matter in a false light, and through a misguided zeal, acted an unreasonable and unlawful part in opposing it. Confident I am that if Shakerism is properly understood, there is no man in his senses could persecute it. Nor do I suppose that the religion of Christ, under any name, would ever have been persecuted by the men of this world, but through the instigation of a wrong-headed clergy.

The government of Christ has nothing to do with the government of this world, and can therefore offer the citizens of this world no provocation. But through the false insinuations of those who have wished to incorporate

the Church with the world, and sit at the helm of civil and ecclesiastical affairs in conjunction; those who have marked and kept up the distinction, have been represented as the enemies of mankind, and treated as such. If it is true that none of the princes of this world knew Christ Jesus, otherwise they would not have crucified him, what conduct might be expected towards those who walk in his meek and lowly footsteps, from the enlightened sons of Columbia, provided their judgment was not warped and twisted by that wild and voracious beast, which long ago made war with the lamb, and overcame him.

Herod and Pontius Pilate would never have molested the harmless Jesus, but for the false accusations of the priests and high pretenders to religion, instant with loud voices crying,

"Away with him, He says he is the Son of God! He makes himself equal with God! He said he would destroy our temple, and build it again in three days! Away with him! away with him! If you let the deceiver go, you will not be a friend to Cæsar."

It was not the peaceable citizens of the Roman government that characterized him a blasphemer, a malefactor and a wine-drinker, but those who professed to have all one father, even God. It was the same characters that pursued the saints as "pestilent fellows, movers of sedition," enemies to the commonwealth, wore out the patience of the civil magistrates with their clamors and finally interested the secular arm to extirpate them from the earth. These things were written for our learning, that when we see any

people persecuted for their religion, we may know it is not primarily by the commonwealth, but by the instigation of some ecclesiastical judge, and of course it is not really the religion itself that is persecuted, but something in the room of it, which the false judge has the assurance to palm upon the multitude while he demands their credit to his false coloring.

That Shakerism has been grossly misrepresented in many instances, very few will pretend to doubt; and the source from whence these misrepresentations arose, must be peculiarly worthy of notice. It is easy to perceive that the spirit of the revival had a peculiar tendency to put down that ministerial authority by which creeds and parties were supported, and set the people at liberty, each to follow the dictates of his own conscience. Upon this principle, the jurisdiction of the Synod of Kentucky was renounced, and the Presbytery of Springfield resigned their supposed authority.

Though Dagon fell before the ark, yet the Philistines set him again in his place, the generality of the members of the Presbytery, notwithstanding their professed resignation, continued in the full possession of their reputed authority; and in that capacity stood ready to judge of any increasing light that might be manifested, whether they were able to comprehend it or not. Having shook off their former reins of government, and attained but little mortification of that pride natural to man, and being carried along in a high gale of the spirit, they began to form imaginations of an universal kingdom, in which they would fill the first rank.

As the ground kingdom, which must include the whole earth, they proposed to seize upon the sacred name, CHRISTIAN, exclusive of all other names; and so draw into union and one grand communion, all who wished to be called by that worthy name. The plan of this great kingdom was drawn up by Rice Haggard, and published in the year 1804; which proposed as the leading foundation principles, simply to worship one God, acknowledge one Savior, Jesus Christ, have one confession of faith, and let that be the Bible; one form of discipline and government, and this to be the New Testament, and be members of one church.

(TO BE CONTINUED.)

GOD'S ORDER.

CECELIA DE VERE.

THE cruel monarchies in conquest grounded,
The Altars reared for tribute and for show,
The Young Republics shattered ere half
founded,
Are separate from God's government below.
And they who would confound the holy nation,
With aught that man hath built in pride
and will,
Are blind to progress that brings forth salvation.
Or they are enemies who bode of ill.
The world hath haughty officers appointed,
In all the countless forms of church and
state,
But lowly-minded are the Lord's Anointed,
Administering the plan, profound and great.
Not trained and trammelled for a creed profession.
Not voted for in throes of party strife,
But taken at the Altars of confession
And in the paths of consecrated life.
Chosen by angels to conduct through trial,
From out the burning bush they hear the
call,
Answering with fervor born of self-denial,
And with the sacrifice that is their all.
Not counting coldly like the hireling preachers,
The stipends and emolument outspread,



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THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

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Explanations.

THESE high imaginations served for a season to amuse the people, but their eccentricity from the leading light of the revival is easily perceived by a little attention to the "Observations on Church Government." While the work of God continued in any degree of purity, it was not a sacred name the subjects of it were in quest of, nor was it the communion and fellowship of the millions who assumed the name of Christ, that they sought. It was the power of God unto salvation, and that living spirit of Christ in the heart, by which they might grow into a holy temple in the Lord. A scheme of human imagination, which proposed to organize all the denominations into one great body of Christ, was very suitable wherewith to confront a little testimony, which simply encouraged souls that were seeking salvation to confess and

forsake their sins and set out to follow Christ, in a life of new obedience.

For the distorted features of Shakerism, the erroneous sentiments and wicked practices of those called Shakers, mankind in general are indebted to those who by way of eminence are called Christians.

In perusing an account of this distinguished profession in "Brown's Western Calendar," written at Springfield, O., the following sentence particularly attracted my attention.

"They are not so vain as to think that all their thoughts, words and actions have always been exactly right; and they will thank any, who in the spirit of meekness, will point out to them wherein they may be wrong, that they may amend." This concession and request from one of the first ministers in this new Christian society, in behalf of the people in general, although I conceive it furnishes me with no authority to accuse them with ought, yet in reason, it must prevent their taking offence, should they know that a number of their words and actions are recorded in a spirit of meekness, which are conceived to be essentially wrong.

When the testimony was opened at

Turtle-Creek, what was spoken by the brethren could not reasonably be condemned by those who heard it. Others at a distance, tossing about with the wind of imagination, and conjecturing things that had no reality, imbibed a spirit of prejudice against this doctrine of the cross; and especially as it bore an unfavorable aspect toward the great body of Christ which they had in contemplation. Therefore, the first words which I conceive were not exactly right, came forward in a letter from Springfield, dated April, 1805, a few of which words were as follows;—

“It matters not to me who they are, who are the devil’s tools whether men or angels, good men or bad. In the strength of God I mean not to spare. I used lenity once to the devil, because he came in a good man. But God respects no man’s person. I would they were even cut off who trouble you. I mean in the name and strength of God to lift his rod of almighty truth against the viper.”

Admitting that these were the most wicked men on earth, I am far from thinking that such menacing words, from one unprovoked, could be justified; and how much less when on the same sheet, this concession appears;

“I do not say that they are not good men, or that the body of their sect are not such; perhaps they have more light than any other sect; perhaps they have had more power.”

Where then could be the propriety of crushing them, or cutting them off, even upon the generous Christian plan of a coalition of sects?

In a foregoing letter it was complained that through faith in the testi-

mony, the ordinances of Baptism, and the Lord’s Supper, were likely to be cast away. In the epistle from which I have just been quoting, are the following words:—

“These men have turned the gospel into a law of commandments contained in ordinances.”

Now from these two Christian ministers, who could learn the true account? Their words could not be both exactly right, for they stood in pointed contradiction. Considering that brother T. in the same letter acknowledged that he was far behind, not only in the light and liberty of the revival, but on every important subject, I conceive it was not exactly right for him to form such hasty resolutions to combat the testimony, even before he had properly heard it; and with that resolution, to come up to the camp-meeting at Turtle-Creek, raise a sudden and passionate outcry against these peaceable men, assume the authority of leading the meeting, enter upon a public investigation of their doctrines, and in the close of it, pronounce with a loud voice, they are liars! According to the fable, “A liar is not to be believed even when he speaks the truth.”

Although it was readily granted, that these men spoke the truth, yet there remained this pretext for not believing them, that they were declared to be liars; and upon this principle it was, that they were debarred by many from speaking at all in public. A man may be under an error, or he may be mistaken, and yet merit some degree of respect from his fellow-creatures; but a willful liar, a deliberate teller of lies, who can away with. Therefore

under this opprobrious character, a bold Christian could curse Issachar Bates, and while a wicked man followed John Meacham from place to place, spitting in his face, and crying aloud to make a great fire and burn these false prophets, some of the foremost who professed the worthy name Christian, were at his back, laughing at and encouraging him.

This and such like treatment, appeared so far from being exactly right among a people who aimed at monopolizing the name of Christ, that I am confident similar treatment from the wildest savages towards any men of civil deportment, must have merited severe reflection.

At a succeeding meeting at Salem, in May following, I have no doubt but Br. Thompson may have justly reflected, that he was not exactly right in debarring from the privilege of speaking, one whom he had long acknowledged his equal, and his guide; excluding all who believed the testimony, from any further communion or fellowship with the Christians, especially as it was in pointed contradiction to their general Christian plan;—

“Let none be excommunicated but for a breach of the divine law.”

Setting his own prejudiced spirit to speak in the Scriptures, as if it was the spirit of God. Thus asserting that the Holy Spirit had made him overseer of the flock, and that these Shakers were false Christs, false prophets, wolves in sheep's clothing, deceitful workers, transforming themselves into the Apostles of Christ, creeping into houses and leading captive silly women, dumb dogs, and ev-

ery hateful name and character which the Scripture could furnish.

In consequence of which, they were railed upon by the Christians under these names wherever they went, and henceforward these members of “the great body of Christ,” conceived they had good authority from the word of God, to impeach them with everything that was erroneous, wicked and base, and not only palm upon them every filthy character named in the Scriptures, but treat them as they supposed such characters deserved. If it was not exactly right to take the private interpretation of John Thompson on those occasions, and upon the strength of that, refuse any personal acquaintance with these men, it will follow that all the rough treatment they received in consequence was exactly wrong.

I further conclude it was exactly wrong for my kind brother Stone, after inviting me by letter to attend the general meeting at Concord the second Sabbath in August, to forbid me to speak on the occasion or even to come to his house, and by a council of the Christian clergy, to impose upon brothers Dunlavy, Benjamin Youngs and Malcham Worley, the injunction of total silence through the whole of the meeting, and at the same time that many were soliciting us with tears to preach, and we thus pointedly forbidden on pain of being prosecuted as disturbers of the meeting, to propagate among the people that we were the dumb dogs spoken of in Scripture; with which title we were often taunted. On the last day of the meeting, six of the Christian brethren, J.

Thompson, R. Marshal, B. W. Stone, D. Purviance, J. Stockwell and A. Brannon, alternately delivered each his opinion of the Shakers in an address, in which some of them were named out, pronounced liars, defamed by many slanderous reports which they could have proved false, had they been allowed to speak.

If such treatment was right, the spirit of the revival, which allowed every man liberty of conscience, must have been wrong. As I conceive it to be right for every man to hear and believe whoever he pleases, the above conduct appears not only subversive of the liberty of conscience, so warmly contended for a little while before by the same brethren, but of the very spirit of a free government. In all those places the people were anxious to hear the Shakers, and considered themselves as much related to those who were forbidden to speak, as to them who forbade them; until by the din of false reports and misrepresentations of their faith and practice, they were frightened into a spirit of prejudice.

(TO BE CONTINUED.)

Farewell Sermon of the Venerable
Head of the South Union Shakers.

"SPIRIT and INTELLECT," No. 2.

INTELLECT is the spirit's servant and profitable in its place, but when it usurps that of the spirit, God's work is reversed and what is done cannot receive his blessing and will not prosper. It was not the gift of the Ministry to set aside God's laws; but they yield-

ed to the intellect and external pressure of others, and wrote to me some years since that "it was not intended to set them entirely aside," as has been done, but said there were some corrections needed. It is true there are some verbal inaccuracies, but the spirit and substance of every law is spiritual and necessary to Zion's prosperity; for "where there is no vision, the people perish." It is now plain to be seen that every movement in all Zion, differing from them, has been one step more toward the world, until all Zion now stands naked before them, as did typical Israel when marching around the golden calf. You may consider this a voice from the tomb, while I feel compelled to ask all the spiritual minded in Zion: Is it not time to remove the pressure so that the gift of the Ministry may be carried out by our return to God in obeying the spirit and substance of his laws? I hear the general response, yea; but intellect is persistent, and will still oppose it, and would do so until we should see "her walls all broken down and the wild boar of the forest passing through and eating the grapes." "The fear of man is a snare, but whoso putteth his trust in God shall be safe." "Every word of God is pure" and the laws are his word, and such as oppose them will be found fighting against God and the prosperity of his people. So, let no man deceive himself. If any among you seemeth (or thinks himself) to be wise, let him become a fool, that he may be wise; for the "wisdom of this world is foolishness with God." It has been my teaching, public and pri-



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THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

Published in Albany, N. Y., in 1808.

No. 16.

Explanations.

Br. Stone, in the introduction to his Letters on Atonement, observes that the arguments used by his opponents, are "bold unscriptural assertions, hard names, delusion, error, doctrines of devils, Arminianism, Socinianism and Deism. Such arguments," say he "have no effect on a candid mind, but they powerfully influence dupes and bigots. The candid look for truth and plain unequivocal arguments."

Who then could he suppose would be influenced by the following statement in the postscript of his reply to Campbell's strictures?

"You have heard, no doubt, before this time, of the lamentable departure of two of our preachers, and a few of their hearers from the true gospel, into wild enthusiasm, or Shakerism. They have made shipwreck of faith, and turned aside to an old woman's

fables, who broached them in New England about twenty-five years ago. These wolves in sheep's clothing have smelt us from afar, and have come to tear, rend and devour."

If bold unscriptural assertions and hard names are wrong, I presume Br. Stone's postscript is not exactly right. What plain unequivocal argument was ever advanced to prove that the conduct of these men, in a single instance answered to such a bold assertion. When Benjamin Youngs was forbidden to speak at Concord, by R. Marshall and B. W. Stone, the only reply he made was, "I am sorry to see you abusing your own light."

When to these innumerable hard speeches, are added, their inviting these strangers to their houses, stopping them at the door when they came, and forbidding them to enter, or at other times ordering them from their houses and laying them under the necessity of seeking their lodging among the weeds, and by such acts of inhumanity as a Deist would be ashamed of, encouraging a spirit of persecution; I think the Christians may well acknowledge that all their thoughts, words and actions, have not always been exactly right.

What but the example of this latest genus of Christians could have instigated any part of a free and friendly republic, to beset the houses of the Shakers in the night, assault their persons with clubs and stones, break their windows and burn their place of worship, throw down their fences, and turn in beasts to destroy their grain, cut and tear to pieces their apple trees, crop and disfigure their horses, beat and abuse some of their bodies, and by every kind of mockery, railing and cursing, collaring and threatening, disturb and molest them in their worship.

Did the citizens of Ohio and Kentucky, know of a truth, that it was the meek and humble followers of Jesus Christ that they were treating in this manner? Nay verily, but a people as they supposed, of the most corrupt and mischievous principles. As I apprehend the general statement which the Christians gave of their principles was not exactly right, I shall mark out some of those mistakes. The first rough lineaments of Shakerism portrayed on the public mind, were, that it went to disannul and cast away the Bible, to set up the word of man in room of it, to deny Jesus Christ, the resurrection and final judgment, to throw away the gospel and seek salvation by the works of the law. That these Shakers were enemies to the revival and came to destroy it.

Their scheme was to get the land and property from the people, by parting man and wife, ruining and breaking up families. That they actually forbade to marry, and commanded to abstain from meats, and therefore

without hesitation, they were seducing spirits, and their doctrine that of devils. This general draught laid a foundation for great improvement, both upon their principles and practice. The Christian minister, who set the example of characterizing from his own private studies, without any personal acquaintance, had soon abundance of followers who felt entirely at liberty to publish any thing which a fruitful imagination was capable of composing, and from this source it was, that the public generally received their information.

Such reports and conjectures, of which there was an infinite variety, were generally taken upon the authority that Mr. Such-a-one heard a man say, that he saw a woman, who had it from a very respectable man, who saw the person who saw it. But in some instances, persons said to be of great respectability, would affirm, whether they meant with their natural eyes or the eyes of imagination, that they themselves saw such things. For such liberty Br. Thompson, no doubt, laid a foundation in the following sentence of his letter of April.

"I see the mark of the beast on that church as plain as I see this paper while I write, and I know that I see it by the light of God."

In the light of the same god, I doubt not but ten thousand beastly actions have been seen among this people; not one of which, the Christians, and all the world to help them, are able to prove, after sending out spies and watching their houses by day and night.

It has ever been foreign from the

feelings of the Believers, to counterplead such vague insinuations. They believe that God has called them to another work, in the progress of which the truth will show itself without any strife of words. But as a number of things of considerable weight have been stated by way of objection, which have been maintained with some show of argument, I shall briefly investigate some of those particulars, merely to show the difference of sense and understanding on those subjects according to the evidence on both sides.

The Christian minister, after forbidding the Shakers to speak or the people to hear them, roundly asserts:

☞ "These men say that we are in a new dispensation, that Christ is come the second time, and the resurrection and final judgment begun." The young Believer would reply:

"Very well: A new dispensation is what every enlightened soul has been looking for and the coming of Christ is that for which ten thousands have been praying; and he must now be somewhere on earth, if the Scriptures are true. For the time is up, according to Daniel, John, and all the prophets, for the sanctuary to be cleansed, and the power of the holy people restored; the authority of antichrist taken away, and the saints to possess the kingdom. And what other resurrection is there to life, but to come out of that state of sin into which the first Adam fell, and come into Christ the second Adam, who is the resurrection and the life?

The matter we now animate and which is constantly upon the change,

we are not to expect after its dissolution, to be again subtracted from the elements of this globe and re-possessed in its primitive form, at the expense of every other body with which it may have been incorporated. What other final judgment are we to expect, but simply and honestly, in the presence of God, and Christ, and before the saints who are appointed to judge the world, confess all that we have ever done amiss, repair our wrongs, set out to forsake every evil, and grow up into Christ, as the infant grows into a man?

There is a natural body, and there is a spiritual body; the former belongs to the fall, the latter to the resurrection. Therefore it is not old skulls and decayed flesh that are to be raised up in glory, but that spiritual body of which we are called to be members; which is already raised up by the power of God, and ascending into the heaven of heavens, far out of sight from this lost world.

"These men say that each one of them is a Christ, and we must throw away our Bibles, and follow them."

This statement is not exactly right. They testify that there is but one Christ, whose footsteps they follow, and though they are by nature no better than other men, yet in following Christ they may be safely followed, according to the Scriptures.

If three honest republicans, in order to reclaim a band of tories, should invite them to become their followers even as they followed George Washington or Thomas Jefferson, would this furnish a sufficient reason for stating that each of these men professed

to be a Thomas Jefferson? and therefore they must be liars, there being only one man in America of that name.

Or if these tories had a copy of the United States' Laws, which they abused, would it be proper for them to say that the honest citizens wanted them to throw away their law-book, because they would have them to live according to these laws? With no less impropriety were the Shakers charged with professing to be each a Christ, and requiring the Christians to throw away their Bibles.

The subjects of the revival had unanimously believed that Christ would make his abode and appear in man, and that it was their privilege to believe and follow the truth delivered by man, according to that measure in which it was opened and revealed. This was certainly the faith of brother Thompson himself, when in the spirit of the revival, as appears from the following expression, in a letter, dated April, 1803: "The Lord may have made known to one what another is ignorant of. I bless God that He has made you capable to teach me in the things of God."

And even in his letter of April, 1805, he has so much remaining candor as to say:

"God in mercy visited your soul with light while I remained in darkness. He sent you to this country with the light to sow it here, and made you the instrument of bringing the heavenly fire to Springfield, where my soul caught the flame of this revival. Ever since that time you are in my heart to live and die with you."

(TO BE CONTINUED.)

THE ANGEL CHOIR.

ANNIE R. STEPHENS.

THE light of day had vanished,
The cares and toils were done;
The twilight gray departed
And sable curtains hung.—
A silence brooded over,
The night was hushed and still,
Save the meaning of the wind-harp
Along the pine-clad hill
I sought my couch at even
To find from toil release,
But ere my weary eyelids
Were wrapped in slumber's peace,—
My thoughts flew back and forward
Like a shuttle in a loom,
The fabric of my vision,
Was tinged with shade and gloom.
I thought of life's strange meaning,
Its suffering, trial, pain;
How many hearts to woe were tuned,
Instead of hope's refrain.
When lo! I heard above me
As if in upper air,
Sweet angel voices swelling,
Divinest music there
With ecstasy I listened,—
What heavenly harmony,
A grand anthemial chorus,
And then sweet melody.
I thought—it is the ransomed
Who in God's mansions shine,
The psalms of triumph singing,
The Lamb's grand song divine.
It floated nearer, nearer,
Until my inner sight
Perceived that choir immortal,
Arrayed in vestments white.
I reached my hands in trusting
To touch their snowy hem,
That I might be made holy
By coming near to them.—
When lo! they spread their pinions
And vanished from my sight;
And then I pondered deeply
The vision of the night.
Not lofty ones descending
From out the great unknown,



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BY RICHARD M'NEMAR

OF

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No. 17.

Explanations. Continued.

Now if it was the faith and order of the revival, to follow the truth of God testified by man, it could not be exactly right for any to pretend that they were going on in the spirit of the revival, and at the same time laboring to destroy all confidence in every living teacher. Crying out, "Don't believe man, don't follow him, you need not believe us, for we may and do err; you must just take the word of God and read that. There you have the truth, and you may believe and practice it, precisely as expressed in the words of Scripture."

Yet the people were shut up to the necessity of believing somebody, and rather than believe those who had been called liars by others, they gave credit to the opposite character, who asserted concerning themselves that they were not to be believed, and in

obedience to that faith, learned first to call the Bible by a name which it never gave itself; and according to that name, practice whatever was commanded or even permitted in Scripture words; assured that God immediately spoke to them in that Scripture, even though it might have been originally spoken by a Pharisee or a Sadducee.

Although I have heard the abettors of the common Christian cause maintain that Gen. iii., 4,

"Ye shall not surely die," and Matt. iv., 6-9,

"If thou be the Son of God, If thou wilt fall down and worship me," were the words of God, and to be taken without any explanation; yet I have supposed it was rather to avoid the force of truth, which they were unwilling to acknowledge. In nothing short of this could the general principle find any consistent basis, and the implicit believer of Bible words, must learn his duty from the following sentences as directly as any others.

"Rejoice, O young man in thy youth, walk in the ways of thine heart, and in the sight of thine eyes."

"They say we must be saved by the works of the law. Their doctrine leads into bondage."

They believe that every Jewish ceremony, which the Apostles called works of the law, were abrogated by Christ, nor have they attempted to revive any of them. But Christ in disannulling these dead works, made no provision for bad works. The only alternative he left for any, was to follow him in the regeneration, or continue under the law and under its curse. This doctrine never proposed any thing but bondage to the Jew, who expected to be pardoned for Abraham's sake, and accepted on account of his clean outside.

Such an objection as made no distinction between good works, dead works and bad works, came very improperly from those who contended so warmly for liberty to continue in sin, as well as in the use of those works, which they themselves acknowledge, were adopted in the room of circumcision and the passover.

"They forbid to marry, and attach criminality to that for which we have the express command of God."

This, every Believer in Kentucky and Ohio, has from the beginning, contradicted. Forbidding any thing implies authority, and attaching criminality to any thing, belongs to a law. These men never proposed any other than the law of Moses, and every man's conscience as a criterion to distinguish between good and evil. What was thus already condemned, did not remain for them to criminate. Upon the generous principle, that every free agent ought to be allowed, in matters of religion, to act according to his own faith, they have never, to my knowledge, imposed any prohibition

on an individual in relation to matrimony.

It is true, that for the kingdom of heaven's sake they choose to be even as Christ in that respect. But their receiving a particular saying of Christ, and living precisely up to it, claims no authority over the children of this world; they have an indisputable right, according to their own laws, to marry; and every church may adopt such laws and forms of matrimony as they think proper, and with any such laws or forms, the Shakers have never interfered.

The Christians have labored hard to establish the above objection, and not without some plausible pretext. And had the witnesses against Christ no pretext for asserting, "We heard this fellow say, I will destroy the temple of God?" Did he not say, "Destroy this temple" and "I will?" And where was the great evil of transposing the words and putting "I will" before "destroy," when it was so essentially necessary to condemn the deceiver? But I suppose it would be granted, even by the false witness himself, that he was not exactly right.

Again, according to their testimony, he was no friend to Cæsar.

Why? Did he not pay his taxes?

True, but he would not fight, he would rather turn the other cheek to the smiter; and spake of another kingdom. If then Christ was plausibly and unjustly accused with aiming to destroy the Jewish temple, and supplant the empire of Cæsar, so were the Shakers with the above.

It was in fact the Christians who assumed the authority on the occa-

sion, and set out to enforce a law given to man in a state of innocence, for the fulfilment of which he wholly unfitted himself by the fall. Gen. i., 28. That law or command as it respected man, the Shakers supposed the Son of God had disannulled, and from it they conceived they were redeemed by Christ, as well as from all outward ceremonies of atonement, that fallen man had ever lain under in consequence of his disobedience. In claiming this right of redemption, they had enough to do to answer the objections of their accusers, without entering any accusation against others. Although in disannulling the commandment going before, by which sin took occasion to work in human nature all manner of concupiscence, they violated no existing law, either of God or man, except what St. Paul calls a "law in the members, a law of sin and death." Rom. vii. Yet upon the authority of these Christian ministers, they have been publicly condemned as the blackest of criminals, and treated according to that character, as far as the wholesome laws of our state would dispense with.

How far must it appear from being right, for those who claimed the sole power of judging, and whose judgment was not only sanctioned by the shouts of the multitude, but in many instances severely executed, to represent as their unjust accusers, those who were judged, condemned and punished according to their law.

"The testimony of these men goes to part man and wife, and even encourage men to beat and abuse their wives, and turn them away."

How can that be parted which is one? Did not God say, "they twain shall be one flesh?"

These men have more understanding than to propose a separation of this kind. Therefore the testimony they bear, takes no cognizance of man and wife. It came from that world where they neither marry nor are given in marriage, but are as the Angels of God. The testimony cannot be chargeable with evils to which it may indirectly give occasion, any more than the proclamation of American Independence is chargeable with all the acts of outrage and cruelty perpetrated by the British during the revolutionary war.

That some of the Christian brethren, have taken occasion from the testimony to beat and abuse a sister, a wife, and drive her off, is matter of fact. But to charge any thing of the kind to the Shakers, is exactly wrong. According to St. Paul, there is neither male nor female among them, yet I am bold to say that since Adam fell, woman never was treated by man with tender kindness and respect, superior to what is commonly manifested among the Believers.

"They are a set of worldly-minded, cunning deceivers, whose religion is earthly, sensual and devilish."

These are the words of Brother Stone in his letter of July, 1806. And the proof of this objection was the noisy report, "The Shakers are come to take people's lands. Every one that joins them must immediately give up his deed to the Elders!"

The Christians were considered as very near to the Shakers in their doc-

trine and worship, is one reason why many things may have been imputed to the latter, which properly belonged to the former. Some Christian fathers who had the general title of land vested in them, in which others had a lawful partnership, refused to give separate titles according to their promise, but dispossessed their former brethren by profession and nearest kindred in nature, from their valuable and lawful possessions, merely on account of their faith.

The Christian church at Paint-lick, refused to make a title to brother Houston for land which he had lawfully paid for, merely on account of his faith. But so foreign from this has been the conduct of the Shakers, that upon land which they purchased and paid for, mainly for the relief and benefit of others, not less than eight families are commodiously settled.

This I mention distinct from the daily stream of beneficence that flows from their threshold, for which they receive nothing in return but love and thanks, much less the unlawful surrender of a deed. Who then is the worldly-minded, cunning deceiver?

"They prophesied that such as rejected the testimony would lose their former life and power: "But," says Brother Stone, "now the work of God goes on in spite of all the Calvinists, Shakers, and devils in hell. Now we know your prophets are liars."

(TO BE CONTINUED.)

SEEK thou in life's bright morning
The priceless gift of truth;
With God thy friend and helper
Blest are the days of youth. A. E. N.

HEALTH NOTES FROM MT. LEBANON.

No. 2.

MARTHA J. ANDERSON.

SLEEP.—When people turn night into day, and keep in a state of unnatural excitement, there is no normal sleep; hence the increasing use of narcotics. The old adage "Early to bed, etc.," contains a goodly amount of wisdom. The members of our household usually retire by nine o'clock, or earlier if they choose. The quietness and harmony of our surroundings enables most persons to sleep well. We arise at five or half-past five A. M., the early chores are done, such as milking, taking care of teams and furnaces by the Brethren, kitchen and dairy work by the Sisters; some of us make it a rule to go out in the fresh air, breathe deeply and take a little exercise before breakfast. As soon as we are up all the bed clothes are taken off and laid across chairs and nicely aired. The windows are thrown wide open during the breakfast hour, and if the weather is mild all the forenoon until half-past eleven, when the rooms are put in order. No one sleeps on a feather bed; we have bedsteads on rollers so they can be easily moved about; the footboard is low and the bed clothes hang loosely around the sides, so the air can have free circulation. We use wire spring beds and have mattresses. Great attention is given to drainage, so we do not have sewer gas to breathe. Our bath-rooms and water closets are well ventilated.

LABOR.—We have no allotted hours of labor, as we are not the wage slaves of any soulless corporation; we all have a united interest to build up our communistic home, where all share equally of the blessings of existence. Formerly, Brethren had occupations that kept some indoors most of the time, such as putting up seeds and broom making; competition has ruined their business, and they are obliged to do what little they can in the line of farming, gardening and orcharding to get a living. We have some carpenter-

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Explanations. Continued.

THE work of God never did go on in spite, but in love and kindness to all men, even the Calvinists not excepted. But while the Christians upon the slightest evidence of the Shakers being liars, can fall to shouting and praising their God, or at the sight of them, stop every medium of information with loud cries for deliverance, a work of some kind will no doubt go on in spite of every thing that claims any relation to the coming of Christ. How long God may trouble these mighty waters, and what degree of power may operate round about in that preparatory work, has never been predicted.

Truth has its foundation in the nature of God. Like the Eternal himself, it is one, and is as necessary to the preservation of the soul, as food to the body, or heat and moisture to

the plant. And yet, alas! that best and only preservative of the noble mind, is unnaturally despised and rejected of men.

The Savior of sinners, who calls himself the truth, was made flesh and dwelt among us, but how few, comparatively beheld his glory. The men of the world knew him not, therefore they did to him what they listed. But though he was put to death in the flesh, yet he was quickened by the spirit, and now liveth forevermore. The world seeth him not but Christians see him, for he is in them, and will be with them; and because he lives they shall live also. He is the same in his word that he was in human flesh; and in every form his treatment has been the same.

How often even among us, has he been crucified afresh, and put to an open shame; pronounced powerless, dead, and buried among the rubbish of human tradition. But amidst all this infamy, the blessed truth has been preserved, that not a bone of him is broken. And has not a great stone, the confession of faith, been rolled off him? Has he not risen indeed? and has not the earth quaked at his resurrection? Surely the word of God

could not be bound; it was impossible that he should be holden of death. He is risen indeed, and we are witnesses of his resurrection, and do testify that this is he whom God has appointed to be the judge of both the quick and the dead.

We have already shown in our view of the gospel, that it is by the eternal word that we are to be new created; the inquiry now before us is, how are we to be governed? Must we be kept by the same power through faith unto salvation; abide in the light as he is in the light; have fellowship with the Father and with his Son Jesus Christ, and grow up in him in all things who is the head? or must the dispensation be changed, the Creator withdraw and hide himself, and leave the subjects of his grace to certain delegated powers, ordained to scatter and divide; to be shut up in particular apartments, and prepared for heaven by certain and definite forms?

It will be granted that he who creates has a right to govern. Upon this principle God is acknowledged to be the governor of the world. It will also be granted, that he who has wisdom and power to create, has also to govern; and that the same power which brings any system into being, is necessary for its preservation. We learn that God created all things by Jesus Christ, and made him the head over all things to his body, that is, the Church. His eternal power and Godhead is the nail upon which the glory of his house is suspended.

We have known Christ after the flesh, and acted as vicegerants in his oom and by his supposed authority,

but now henceforth know we him no more in such a point of light. He is the everlasting Father, the prince of peace. Through the veil of the flesh, God had entrance into the world, that God who was the same from the beginning: He promised to be with those that love him unto the end of the world. Jesus promised to send the comforter, that is, the Holy Spirit, to abide with his people forever. If this spirit of truth, which works by love and purifies the heart, can govern an individual, why not the whole body? Would it be an introduction to anarchy, should all the human family come under the influence and government of this one spirit? And can we suppose that any external rules could be more productive of order and harmony? For example, if the principle of love be sufficient to regulate the conduct of one man towards his wife, why may it not influence two? and if two, why not a thousand? But if the principle of love be wanting, can any external form of government and discipline make him a good husband?

Men have been generally fond of mending what they supposed God had left imperfect, filling up and supplying what they judged deficient, and making plain what divine wisdom had left in the dark. Thus have they wandered from the plain, simple rule of God's word, and taken the reins of government into their own hands. They have changed or amended, added or diminished, as times and circumstances made necessary till at length the church has become every thing, or anything, but what it should be.

Should we attempt to impose any

form of government upon the church, we should justly be abandoned by every child of gospel liberty. This is not left for us, nor any set of men in the world to do. The author of the Scriptures has not left us to supply anything either in doctrine, discipline or government. The precepts and examples of Christ and his Apostles are sufficient, and left on record for this very purpose. The government of the church, like the gospel itself, is exceedingly plain and simple. If we advert to the New Testament, we shall plainly see what is the nature of the Christian church, who are its members, the mode of constitution, its union, communion, government and discipline.

The nature of the Christian church.

The church in Scripture is denominated the kingdom of heaven, or the kingdom of God. This church is spiritual. "My kingdom is not of this world." Jno. xviii., 36. "They are not of the world even as I am not of the world." Jno. xvii., 16. It is invisible. The natural eye cannot see it, for "except a man be born again he cannot see the kingdom of God." Jno. iii., 3. Therefore the world knoweth us not, because it knew him not." 1 Jno. iii., 1. The kingdom of God cometh not with observation; neither shall they say lo here, or lo there; for, behold, the kingdom of God is within you." Luke xvii., 20.

Hence we see the reason why Christ spoke so often to those who were without this kingdom in parables; for they being in a state of unbelief, could not understand.

"To you it is given to know the

mystery of the kingdom of God, but to them that are without, all things are done in parables; that seeing they may see and not understand." Mark iv., 11. While men reject the testimony of Christ respecting plain facts which they can understand, they reject himself, and therefore remain in darkness, incapable of receiving divine light into their souls. Thus when Christ told Nicodemus, ye must be born again, he replied with astonishment, how can these things be?

Jesus answered and said unto him: "Art thou a master in Israel, and knoweth not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Jno. iii. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned." 1 Cor. ii., 14. But he that is spiritual, judgeth [or discerneth] all things; yet he himself is judged [or discerned] of no man.

Men in this state are not only incapable of receiving the things of the spirit, but also incapable of receiving the spirit himself. "Whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you, and shall be in you." Jno. xiv., 17.

It is not surprising then if Christians are unseen and unknown in the world, if they be mistaken for fools and madmen, for hypocrites and enthusiasts. It cannot be otherwise, for

these things are hid from the wise and prudent, and revealed unto babes.

The members of the church.

From what has been said you will easily see who are members of this church: They are believers and only believers, for no other can be a member. It is indeed freely offered to all, to every creature under heaven, no person or character is excluded, who does not through unbelief exclude himself. "Go ye into all the world and preach the gospel to every creature." Mark xvi., 15. Since the days of John, the kingdom of heaven is preached and every man [that is, every believer] presseth into it. Luke xvi., 16. But there were many who could not enter in because of unbelief; for the word preached did not profit them not being mixed with faith in them that heard it. It is impossible for men to come to Christ who do not believe on him; nor can they seek to enter into the kingdom, who do not believe there is a kingdom.

While Christ remained visible on the earth, his body was the temple of God; for "In him dwelt all the fulness of the Godhead, bodily," that is corporeally. And though many hailed him, "good master," yet none were considered as real members, but those who believed his doctrine and felt his sacred influence in forming their hearts anew.

(TO BE CONTINUED.)

If we follow the light of God we shall be found in the path where that light shines where peace and safety are found. Having found the true light, it is not creditable to be found prospecting in by-ways of sin and selfish pleasure. B. H. S.

**WHICH, the REAL, the IDEALISTIC
or MATERIALISTIC?**

HAMILTON DEGRAU.

DEPENDING largely upon the comparative development both intellectual and spiritual of the mind that is trying to solve the problem of what is life. To the understanding of a large majority of mankind, what their physical senses take cognizance of is the real, ignoring or not knowing that back of all physical manifestations or materializations there is a "great first cause." Omnipotent, Omnipresent, unchangeable! While material forms are evanescent and constantly breaking up, disorganizing and reorganizing, not destroyed but assuming new forms, the idealistic or spiritual motive power that is making these changes in the material world is unchangeable.

To the architect that has evolved in his mind the form of an object to be materialized in wood, stone, iron or what not, which is the real? when perfected and fully evolved in his own interior consciousness, fire and flood may destroy and pulverize the outer manifestation yet the ideal remains intact, perfect in the mind's eye ready again to be brought out in tangible form.

The farther removed from the inertia that characterizes the lowest forms of inorganic matter the more potent and powerful they become; so subtle that they cannot be viewed with our material vision and developing a power by which grosser forms of matter are moved irresistibly.

The electrical forces that man has harnessed and made to do him service



The Manifesto.

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BY RICHARD M'NEMAR

OF

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Explanations. Continued.

THE MODE OF CONSTITUTION.

THOUGH God had much people scattered abroad among the men of the world, yet they were not properly constituted into a distinct body, nor vested with the powers of mutual government, until after Christ's resurrection. "Other sheep have I, (that is, loving believers) which are not of this fold; them also, I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

The state of believers, or those that worshiped God at that time in the spirit of simple love, may be compared to the materials of the tabernacle, before it was erected. They were scattered abroad in different places, and did not exhibit that beautiful appearance or construction which they afterward assumed. The miracles of Christ, and the wonders which attend-

ed his death, the unnatural eclipse of the sun, the earthquake, the rending of the veil, the opening of the graves, the resurrection, were calculated to bring the expectants of his kingdom to Jerusalem, from almost every quarter of the world. Accordingly, about that time, we find a vast concourse of people met together at that place.

The Apostles who had long been in the habit of believing the truth, were then by faith and fervent prayer waiting for the promise of the Father—Acts i., 4–5, and Acts ii., throughout. Christ had promised that they should be baptized with the Holy Spirit and endued with power from on high.

Accordingly on the day of Pentecost, the spirit came like the rushing of a mighty wind, and they were all filled with the Holy Spirit and spake with other tongues, as the spirit gave them utterance. They being thus publicly set apart, and anointed with the Holy Spirit, were laid as the foundation of this spiritual tabernacle. Men had long been accustomed to look for God on a mount that might be touched, or in a temple made with hands; but now the dispensation is changed and we behold the foundation of a spiritual temple, an house not

made with hands, nor built of dead materials, but of living stones. 1 Peter ii., 5.

While Jerusalem was the place to worship, the temple stood there and never moved out of the spot, nor grew any larger, but this new temple was designed to eclipse all the glory of the former, and fill the whole earth. Hag. ii., 9. Dan. ii., 35. The same day there were added to this building about three thousand, who continued steadfastly in the Apostles' doctrine, in breaking of bread and in prayers; and the Lord added to the church daily, such as should be saved.

This one church is represented as a growing body, but never a single idea of others being formed out of it. Unity is one of its essential characteristics. Eph. iv., 4, 5. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all and in you all. This one church whose center was visibly marked at Jerusalem, spread its circumference to all the countries round about, and will not cease to increase till it includes the whole world, as leaven which is hid in three measures of meal, till the whole is leavened; or as mustard seed hid in the ground grows up into a great tree till the fowls of the air can lodge in the branches of it.

In a short time after the day of Pentecost, we find the church of God planted in Samaria, at Damascus, in the house of Cornelius, where it still appeared the same, composed of Believers, set up and anointed with the

Holy Spirit. Great opposition was made to its progress, but the more did it daily increase, and believers were the more added to the Lord, multitudes both of men and women.

This one church of God did not respect the persons, but the characters of men. It included Jews and Greeks, Barbarians, Scythians, bond and free. Hence we find, in a little time its members were dispersed over all the world, and were found in every nation under heaven, of every kindred and tongue upon the face of the earth.

From this view of the matter would it not appear next to impossible, that persons so widely dispersed could be preserved in unity?

How were they fashioned alike? Upon what principle were they united? And by what rules were they obliged to walk? What confession of faith had they as a bond of union? What compendium of doctrines or definite code of laws to be universally subscribed? Unhappy for the church in our day, if there were such, they have been lost in the ruins of time, so that not a single trace of them is to be found. The only bond of union transmitted to us, and which is indeed the only bond that can unite Christians, is found in the holy Scriptures, the true confession of faith, see Eph. iv., 15, 16.

But speaking the truth in love may grow up into him in all things, who is the head even Christ, from whom the whole body fitly joined together, by that which every joint supplieth (or by the supply of every joint) according to the effectual working, or energy in the measure of every part, maketh

increase of the body unto the edifying, or building up, of itself in love. Col. ii., 19. Holding the head, from which the whole body by joints and bands having nourishment ministered, and knit together increaseth with the increase of God.

We see here that from Christ the head, the living spirit flows to all the members, which fitly or exactly joins, compacts and knits them together in the bonds of love, builds or rears them up, worketh effectually, or exerts and exercises its energy according to the measure or size of every part, and ministers proper nourishment to promote the proportionate growth of every member of the body of Christ. This is the sweet anointing oil, the unction from the holy One, the spirit of God, or it is Christ himself by his spirit shed abroad or diffused throughout the whole body, according to the capacity of every member.

This spirit is the cement, the true bond of union. Thus Christ prays, John xvii., 11, 21, 23. "Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as thou, Father, art in me and I in thee, that they also may be one even as we are one; I in them and thou in me, that they may be made perfect in one."

We find here that Christ's prayer is, that his followers may be made one, and kept completely so, not by means of some external law or form of words, but by the name of God. That they may be one in us says he, living and walking in the Father and the Son, and the Father and the Son living and walking in them; and thus to form

and preserve the union, he gives them the glory which he received from the Father, whereby they are constituted *one*; for "He that is joined to the Lord is one spirit. 1 Cor. vi., 17.

Christ dwells in his heart by faith, and as long as the members of the body continue in the faith they are so intimately united, that any outward bond could only serve as a burdensome yoke. But if any of his professed members are not joined to the Lord in one spirit, their outward bonds are only like binding two or more dead bodies together, which hastens their putrefaction and renders their ill savor more intolerable to the living. Without this living spirit the most perfect form or set of rules which could be made, though it were even by God himself, could not cement them together in the bonds of love, nor make them one in heart.

Mankind are not bound together like the parts of a machine, nor put in motion by external force; they must be influenced by motive, and that motive must be in the heart. This is the law of God received and engraven on the heart through faith; hence it is said to be written, not with ink, but with the spirit of the living God; not on tables of stone, but on fleshly tables of the heart. 2 Cor. iii., 3. After these days saith the Lord, I will put my laws in their inward parts, and write them in their hearts. Jer. xxxi., 32. Christ is the end of the law for righteousness, to every one that believeth. Rom. x., 4.

Now the end of the commandment is charity out of a pure heart. He that dwelleth in love, dwelleth in God,

and God in him. The husbandman had an external law for his fig-tree, that if it bore fruit, well, if not, he would cut it down. But the fig-tree was not governed by this law, it acted according to a law in itself. So we are commanded to bring forth the fruits of holiness, without which no man shall see the Lord. But this command, so long as it is not in our nature, has no more influence in the production of those fruits than the command of the husbandman to his fig-tree.

We see no outward law necessary to impel the rivers to the ocean, bind the stones to the surface of the earth, or prevent the trees from growing downward. No more does a Believer want an external law to oblige him to love God and his neighbor, for if there had been an external law given which could have given life, verily righteousness should have been by the law. Examine your wheat-field and you will find uniformity among all the grains. By what rule is this uniformity effected? You may observe the same uniformity in every species of vegetables, plants and trees. And are those meaner things governed by real operative laws, and yet God's noblest creature, man, left at random to follow every shadow or image, and bend to every device of human wisdom? Nay, there is one law and one government for man, and all that are under that government are as uniform as the leaves on an apple-tree.

This law is nothing less than the one spirit of the eternal God, which lives and operates in the church as his body, for by one spirit we are all bap-

tized into one body, and have all been made to drink into that one spirit. Therefore, they that have not this spirit, are lawless and disobedient, filthy dreamers that defile the flesh, despise government, presumptuous are they, self-willed, who are not afraid to speak evil of dignities; for if any man have not the spirit of Christ, he is none of his. Thus it appears that the Christian's law is in his heart, a copy of which is drawn out in the New Testament.

The members of the human body need no bond of union to cause them to act in concert, or to keep them from quarrelling and separating, but that spirit which animates the whole frame. The whole current of the New Testament goes to show that the spirit of Jesus is the true bond of union in his church; but we find not the least intimation of any other bond being necessary.

All who have received this one spirit, and are living and walking in it, are united together by the hand of God; and what God hath joined together, let not man put asunder; nay, it cannot be done, they are and must continue one, though they should be called by never so many names, or externally distinguished by many peculiarities. The most that these things can do is to make them think they are divided, and to prevent their external communion, sweet fellowship and mutual comfort.

But seeing Christians are one and have fellowship with the Father and the Son by one spirit, it is the most unreasonable thing in the world for them to be separated in their external com-

munion. This separation has been the work of error, and it is by this means that it is continued in the world.

Let Christians look back to the history of primitive Christianity, as recorded in the New Testament. Let them take a view of the plain and native simplicity which shines out there, the beautiful equality that reigned among the Apostolic churches, and let them pant to breathe that native air.

They were all Brethren and Sisters, met together with one accord, united in one mind and one judgment. They ate their meat with gladness and singleness of heart, they went from house to house, from one love-feast to another, were strictly forbidden to call themselves by the name of Paul or Apollos, and such as did, were pronounced carnal, sensual, having not the spirit.

View the churches scattered abroad, planted and visited by the Apostles and others: They had all access to each other, and communion together. And that one spirit of God which lives in every Christian, has made no provision for acting otherwise, till the end of time.

The evangelists went out two and two or in larger companies, and in every place where the word was gladly received, those who gave public testimony of their faith, were baptized, received the Holy Spirit, and were set in order for the admission of others who might afterwards believe.  Go and do likewise. CHRIST.

THE END.

MANIFESTO.

il- through the searching ordeal, and
with through mortification and contrition
ony have found and felt the loving mercy
do- and tender forgiveness of the Father
pen and Mother of all.

the Joshua said to Achan, who brought
or judgment on the camp because he
ed hid the goodly garment and the wedge
of gold; "My son, give I pray thee,
to glory to the Lord God of Israel and
nd make confession unto Him, and tell
of *me* now what thou hast done." He—
by Joshua—stood as a witness, heard the
ns acknowledgment, and passed judg-
nd ment on the sinful deed.

ur- The open confession of sin was
the practiced in the days of the apostolic
he fathers, and was deemed essential to
ore the privilege of membership in the
uld first Christian Church. "If we say
e." we have no sin, we deceive ourselves,
ni- and the truth is not in us. If we
m- confess our sins, he is faithful and
ord just to forgive us our sins, and to
on- cleanse us from all unrighteousness."
so, John i., 8, 9.

rist The Catholic Church hold this as a
fire cardinal doctrine, but the abuse of the
re- sacred functions of the clergy, has
nd turned a real blessing into a curse.
hts Human nature is weak through the
ta- flesh. Masculine dominance with its
ord powerful impulses towards sensuality,
he has not been able to withstand the
om temptation of the confessional, and
in saving grace has departed from what
se- should be the holy of holies. Woman
he in should confide to woman her heart se-
crets; but, she had no voice or place
in ministerial administration, until

By Popes and kings those sons of pride
Our sacred rights have been deny'd
But free from their despotic chain
The rights of conscience we maintain

We have a right from war to cease
And live a life of perfect peace
To seek the things that are above
And live in unity and love

Peace love and union to promote
Our little all we may devote
And claim a sacred right to live
Upon the goods we jointly give

The sacred contracts that we make
No law of man can ever break
Thus self deny'd, in spirit poor
Our rights of conscience are secure

SHAKER COLLECTION

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*Review of
Testimony
McNemar?*

NOTES
ON
CHRIST
SECOND
APPEAR-
ING

PAPERS
OF
SHAKERS

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OHIO
Union Village



When it is said that Jesus did not take upon
him the nature of angels it has been supposed that
it implied a preexistent being or disembodied spirit
coming coming from some remote part of space to our world
and that when come he did not take upon him the na-
ture of angels but the nature of man - the seed of Abraham.
But this is absurd for if he was a preexistent spirit he must
have already had the nature which we ascribe to angels
No more is meant than that he did not assume or arro-
gate to himself - did not pretend to be a superior being
and of the nature of angels; but merely assumed to be a man
a human being - a descendent of Abraham & David

See p. 14 &c on Primeval perfection



Preface

Inasmuch as the book reviewed in the following Notes was written and published under the highest sanction of our Community, it does not seem fair to charge the individual writer with all the heretical doctrines & the many contradictions & absurdities which it is found to contain. This was not at first thought of and hence in many instances the inconsistencies exposed are spoken of as those of the author only. I therefore think that simple justice requires an amendment; and that we, the society - the community, should make a joint interest of the matter and charge all blunders to us, we, ourselves - to the Chh. or community.

Notes on the Testimony of Christ's
Second appearing. Third Edition
Preface,



P. 2^d "As we esteem the Bible superior to all other books in purity of language as well as ideas, we have practically used it as such, altho some of its terminations of verbs, and some personal pronouns may not sound quite so agreeable to some readers of modern taste." This change of the terminations of verbs and personal pronouns in conformity to the bible is to be regretted. All living languages change, and tho' the Bible may have been the standard of "purity of language" in the days of King James, it certainly is not now. In comparison of present usage it abounds in grammatical errors, and the use of these terminations of verbs & pronouns have become obsolete and indeed ungrammatical. It is to be hoped that if a new edition of the Testimony is printed, it will be made to conform to modern usage of language; especially seeing we have abandoned the antiquated bible style in all our verbal & written communications both public & private. Let us have uniformity and consistency.

P. 12th "As far as virtue is below vice in the eyes of the wicked." It is doubtful whether the wicked really ever consider virtue below vice. The wicked heathen writer quoted in the Manifesto exclaimed "I see and approve better things, but choose the more pernicious." Paul in personating the wicked says, "We know that the law is spiritual, but I am carnal - I delight in the law of God after the inner man, but I see another law in my members or g.d. I see and acknowledge the ~~the~~ excellency of virtue, of goodness, of righteousness. but the law in my members wars against my best convictions and brings me into ~~the~~ captivity to the law of sin. If sinners really could consider virtue below vice they would be delivered from the terrors of a guilty conscience, & feel justified in shunning it.

Chap. 1st P. 3

"It never was intended by the Creator of all things, that any part of creation should be redeemed or governed by a foreign power; for that would have laid a foundation for confusion and shown a lack of wisdom in the whole order of things that are natural: But God proportioned to every part of creation its own internal government, without dependence on foreign aid, or the fear

of foreign invasion. And therefore, when Christ Jesus came into the world as the redeemer & ruler, he did not come descending through the air from some remote part of space, but being born into the world as all other human beings are, he was qualified commissioned and sent of God, while dwelling in the midst of those he came to redeem, and over whom he was appointed ruler. And thus were fulfilled the words of the prophet: "Out of thee shall he come to me that is to be ruler in Israel." Plainly showing, that in the order of things, the power of redemption would arise out of that creation itself which needed a redeemer. ^{Aug. 503}
_{v. 37 p. 2}

The whole argument here is against the doctrine of a miraculous conception, which supposes that Christ Jesus originated from a "foreign" and higher source than that of human beings. And as this doctrine of the natural conception is so fully set forth & ably maintained in the very first chapter of the book, every intelligent reader would unhesitatingly conclude that this was the settled sentiment of the writer and of the church he represented. And he would be confirmed in this conclusion, from this sentiment being so perfectly consistent with ^{the} doctrine of Christ's 2^d appearing in Ann Lee

who is so frankly acknowledged to have been
"born into the world as all other women are", &
 yet is set forth as a perfect help meet of Jesus
 and standing in a perfect corresponding relation and
 equality with him in the work of redemption.

Carrying this settled conclusion with him in
 perusing the book to its conclusion, how would
 he be confused when he come p. 507 & other places
 where it is declared that "Mary was no more
 the true and real Mother of the Son of God than
 Joseph was his real Father," and consequently ^{Jesus} could
 not have originated out of that very creation
 which he came to redeem as is conclusively
 argued here. Putting these two sentiments together
 we can not help perceiving that both can not be
 true. It would be but a transparent quibble to
 attempt reconciliation ^{by pretending a difference} between "Christ Jesus" &
 the "Son of God", a distinction nowhere preserved in the book.

P. 94: Speaking of Adam & Eve it is said "The woman
 was not first but second as to headship." Paul says
"The man is the head of the woman" The woman is
 nowhere called the head of anything. A two headed thing
 would be a fearful unmanageable monster. See p. 9. & 3

where it is stated that, "He (Adam) could not be influenced and governed by the female & without the violation of law and order; because he was the first & she the second in the order of the creation." It may be asked why Adam "could not be governed by the female" as well as she by him if she had a part in the "headship".?

P. 8th. In the note on this page we have the expression "a criminal transgression"; which seems to infer an innocent transgression, or at best some other kind of transgression than a criminal one. The word "criminal" had better be omitted.

P. 12. v. 12 "Then, as man was not obedient to God his superior, but yielded to be influenced, through an inferior nature, by that serpent called the Devil, who in his nature, is directly opposite to all good." &

The serpent is here not personified but hypostatized into a real person or being "called the Devil!" The personal pronoun "who" refers to "him", and tho' when a serpent he is degraded with a small initial to his name, when hypostatized his Satanic Majesty is honored with a capital initial. And no wonder since he is so great a being. For if he "in his nature is ~~opposed~~ directly opposite to all God, it would seem to imply that in his nature he is co-

extensive with the Good to which he is opposed.
 But in the next verse this same serpent seems to
 sink again into a mere reptile and is said to be
 "inferior to the woman"! Surely the Devil - the
 great Devil of Devils - according to his supposed char-
 acter could not be inferior to the woman in any
 sense - not even in moral excellence; for that would
 suppose him to have at least a degree of "inferior"
 goodness, when he is, above, declared to be "directly op-
 posite to all that is good". A

P. 13. v. 20 "The nature and quality of that disposition
 [i.e. the nature & quality of generation] with which God
 created man at the beginning, being pure in-
 nocent and lovely, are figuratively compared
to a natural tree of pleasant fruit & + + +
The tree was good only in its right use, and evil only
 in its wrong use. Therefore the tree was called, "The
 tree of the Knowledge of good and evil".

Here the generative quality in man is compared to a
 natural tree - the tree of good and evil & good in its seasonable
 and right use - evil in its unseasonable and wrong use, &c.

At p. 15. v. 34 the man is said to be grafted into an evil tree
 consequently, grafted into his own nature &c. See v. 26 & 34.

5
P. 14 v. 26 + + "By obedience to the serpent their nature became corrupt at the root, figuratively compared to an evil tree." The nature of man, the generative faculty is here compared to a tree corrupt at the root. - At p. 15 v. 34, it is said that man was "ingrafted into an evil tree", consequently into his own nature.

P. 15 v. 34 "Thus man by his disobedience, was wholly excluded and shut out from the way of the tree of life, and ingrafted into an evil tree". Not to mention the incongruity of this figure with that used in v. 20 & 26, it is badly chosen. Man is said ^{to be} ingrafted into an evil tree, and therefore to produce bad fruit. Every one knows that a graft produces fruit of its original quality & excellence, even if ~~it be~~ grafted into the sourest crab.

P. 16 v. 45. "All fleshly, sensual, carnal & wanton thoughts + + + proceeded through the serpent from the source of all evil." What or who is this source of all evil? See v. 53 p. 18 where I think the right answer is given in the words of Christ, and "all evil" (as far as man is concerned) is said to proceed out of his own heart. No higher or deeper source need be sought. An unoriginated being cannot sin nor incite others to sin.

He cannot sin because a being independent in his being is independent in his actions, owing no obedience to any other being, consequently has no being to sin against. A self-existent Being cannot sin, because a necessary being is necessarily good. If this be not so no being is necessarily good and ~~the~~ consequently the belief in a God of unchangeable goodness is denied. Then as the existence of an unoriginated evil being is impossible, any being supposed to be the source of all evil, must be a created being, & consequently a moral agent. One moral agent is just as capable as another of originating his own evil, by his own will desire lust or self love, leading him to act contrary to the will of the Creator. "Lust, (that is Desire or self love) when it is conceived bringeth forth sin". No other origin of sin or evil is mentioned in scripture. The serpent mentioned by Moses, is only used as the emblem or figure ~~emblem~~ of man's self love as exhibited in the sensual principle.

P. 16. v 46, "All selfish and fleshly gratifications &c. &c. originate with the prince of darkness, are influenced by a base and foul spirit, and are the effects of

guilt". I will refer what is said ^{here} about all these bad actions proceeding from the "prince of darkness", to what I have just written on v. 45. and will only notice the closing expression that all these foul crimes "are the effects of guilt"! It does seem to me that guilt is the effect of crime and not crimes "the effects of guilt". According to the above, guilt is made the cause of crime and consequently men must be guilty before ~~before~~ they have committed crimes, which is absurd.

P. 17. v 49 "All tyranny, oppression &c &c proceeded from the devil" - v. 51 All these with every other evil + + + + are the fruits of an evil and corrupt tree implanted by the serpent". Thus the dark catalogue of evils innumerable on these two pages (16 & 17) are 5 several times referred to the "serpent", "the source of all evil", "the prince of darkness", and "the devil". The serpent is however only the instrument or medium through which the ^{evil} flows into man - the prince of darkness or the devil, the source. To prove this the following scripture is quoted "O generation of vipers! how can ye, being evil speak good things? for out of the abundance

of the heart! the mouth speaketh." But this
 seems to me against the doctrine rather than for
 it. This refers the evil to the human heart, that
 to the devil. Again the words of Christ are
 quoted for the same purpose, and are still more
 pointed by against this ^{proposition} supposition that man's
 crimes Proceed from the devil. "For from within
out of the heart of man proceed evil thoughts &c
 If we should hear two men conversing and
 one should assert as it is in p. 16. v. 45 that
 "All fleshly, sensual, carnal & wanton thoughts
proceeded from the devil" & the other should
 rejoin "Out of the heart of man proceeds evil
thoughts," should we not consider them as arguing
 or asserting opposite opinions? And is it not strange
 that these words of Christ should be quoted to prove
 an assumption so diametrically opposed to them?
 But with regard to this absurd notion that the
 wickedness of men proceeds from some foreign source
 or being, the author has himself most thoroughly
 refuted it, or at least fully contradicted it. See p. 25
 v 42 "That the cause of sin is to be found in man
alone is evident, not only from the history

of Adam's fall but like wise from our own experience. For we ~~saw~~ in the same manner as Adam did, viz. against the divine law, voluntarily, and being seduced by our Own Lust". Here the cause of sin is "in man alone"; no serpent nor devil in the case. It is true these words are quoted from Oesterwald but the author fully adopts them, saying at the end of the quotation v. 46 "All which is strictly true"; and more firmly to establish the sentiment quotes in the next verse p. 26 this scripture. "Every man is tempted when he is drawn away of his Own lust and enticed" &c. Here it is the man's "own lust" by which he is "seduced" and not a snake or the devil. Moses says that the "serpent" seduced our primeval parents. The Apostle says man's "own lust" seduces them. To make them harmonize, we must admit that Moses used the serpent as the emblem of the sensual principle or man's "own Lust", according to oriental custom. Then all is plain & simple.

220. v. 8th + "But sin found an easy entrance into man and claimed the sole right to man's obedience, showing himself that he is God". "Sin" is here and frequently elsewhere, and ~~is~~ ^{has} spoken of as some identical abstract

being^{or entity} that came and entered into man. In the next v. (9) it is said that ~~the~~ "by the first man's disobedience, sin entered into the world." Disobedience is sin. So it is the same as saying "By the first man's sin, sin entered into the world"; as if the act of sin and sin were distinct identities +

P 21. v. 10. "And as + + + sin entered into the world it took the possession of all man's faculties." Sin is the out-birth or effect of man's faculties; how then can it take the possession of man's faculties?

v. 11 "And thus sin + + + constituted himself the Man of Sin, and placed Himself as God". Here, "sin" which was in the v. above spoken of as a thing and represented by the pronoun "it", is suddenly hypostatized & becomes not only a real but important person, is honored with a capital initial & "it" places "Himself" as God! There is an incongruity in thus applying a neuter & a personal pron. to the same thing in the same paragraph; and tho' such a hypostasis ~~may~~ as changing sin, the name of an act, into a person, may be tolerated in a rhetorical flourish, or poetical effusion, it is hardly becoming in a sober treatise on theology.

v. 12 + "When sin first entered into man? Would it not

be better to say "when man first sinned"?

J. 1. v. 14 Speaking, as I presume, of man's primeval state it is said. "The highest & most noble of all the affections of man and the chief leading motive of all his actions was Love: And while this remained in its original purity there could be no ~~transgression~~ transgression. + +
15 But when man rebelled against his Creator & all his sweet and noble dispositions and affections became converted into the foul and rebellious nature of the serpent, then was love exchanged for lust"

Here, in the first place, the primeval state of man is represented as pure & perfect that "while it remained there could be no ^{transgression} rebellion". Next it is said "But when man rebelled his love was exchanged for lust" &c. This, is saying that man's Love was so perfect that he could not transgress; yet while his love remained he did transgress! Hence by his act of rebellion that "his love was exchanged for lust," & consequently the ^{rebellion} being the cause must have preceded that change, the effect. It is like saying "Man was created perfectly invulnerable, but having become wounded all his noble invulnerable powers were converted into a liability to wounds, bruises, contusions & death! I am apt to think that the primeval ~~the~~ purity & perfection
Primeval perfection

man

is rated quite too high. How can we hope ever to attain a more perfect and unpeccable state than that ascribed to man in v. 14. A state of perfect Love; fulfilling God's pure and perfect Law the leading motive of all his actions, so that there could be no transgression! Yet alas, how soon he fell! Rather a discouraging thought that after a task of ages to regain that blissful state we may lose it all in one brief & evil hour!

The work of God is progressive & from small beginnings rises to higher & higher degrees of perfection; & I think if we consult Scripture, reason & common sense, we must place primeval man, tho' perfect in his sphere, much lower in the scale of moral excellence than theologians & their bodies of divinity have been wont to do. Primeval Perfection

P. 25 v. 40 "By the works of ^{generations} propagation sin must be propagated" — sinners must be propagated (ye?)

v. 42 "That the cause of sin is to be found in man alone is evident, not only from the history of Adam's fall, but likewise from our own experience. For we sin in the same manner as Adam did, viz. against the divine law, voluntarily, and being seduced by our own lust". If our author had always been consistent with the sentiment here

expressed he might have escaped the absurdity of as well as the necessity of doing in the intervention of the serpent, as the cause of man's sin; since "the cause of sin is to be found in man alone". See p. 12 Ch. III v 12, 13-23; 26-31-36-43-45-49. Ch. 5. v 43 47-53.

P. 26 v 47 "Every man is tempted when he is drawn away of his own lust", not that of the snake or serpent unless we admit that alludes used the serpent as an emblem or figure of man's Own Lust or sensual principle, and not the representative or agent of some personal being called the devil infusing his lust into man. (see p. 16 & note there) If, as we have declared p. 25 v 42, "The cause of sin is to be found in man alone", we contradict that testimony if we refer man's sin to any other cause, whether it be serpent or devil. And when we plainly testify that "we sin in the same manner that Adam did + being seduced by our own lusts", we testify with equal plainness that Adam sinned as we do being seduced by his own lust; & that the cause of his sin is to be found in him alone. This testimony completely nullifies the doctrine that man's sin was derived from any foreign source.

P 28 v. 63 + "The criminality of that knowledge arose from an unreasonable & untimely use of those bodily organs and animal faculties". If the criminality is from an "untimely use" merely, then by waiting till the proper time, all will be right. The proper time for the use of all the other "bodily organs & animal faculties", is when they are fully developed and capable of use. This fact sufficiently shows the futility of the above argument as to the "untimely use", but is nothing in favor of generation as pertaining to the spiritual creation. The idea that the prohibition "Thou shalt not eat" was temporary is wholly assumed. Not one hint of it ~~can~~ be found in scripture. It was doubtless intended to be perpetual.

P 28 v. 66 "The sin of Adam and Eve ~~is~~ conveyed to their posterity". This cannot be literally true, and tho' the arts of rhetorick may admit of the figurative use of terms and of putting the cause for the effect, in order to affect the passions, or captivate the imagination, yet in a sober treatise on theology, where correct information is the object, such use, or rather abuse of terms is inadmissible. We should be the more careful in this case, in as much as calvinists do believe that both the sin and guilt of Adam are literally transferred im-

puted to his posterity; and consequently that even infants are everlastingly damned on account of "original sin." But we believe no such thing, yet a Calvinist would acknowledge the above sentence as orthodox! Nothing is transferred or "conveyed" from Adam to his posterity but his fallen nature—his bad passions & dispositions—an inclination to sin, & not the sin itself.

P. 30 Ch. V. If the suggestion made in the note on p. 28 v. 63, be admitted as true, much of this 5th Ch. will have to be remodelled or wholly expunged. All the illustrations and arguments going to show that Adam's sin consisted in the mere "unseasonable" act of generation, must be void if that untenable assumption be abandoned. I need only request the readers close attention to that whole chapter as it would be tedious to transcribe & remark upon all the objectionable matter therein. There are, however some passages in this Ch. which I shall notice on other accounts.

15th vs Even admitting the correctness of the doctrine assumed, the illustration of the "apple tree" with its "unripe fruit," is badly chosen to support that doctrine. The prohibition of the father to his children, not to eat the

fruit till it was ripe was not a mere arbitrary act of his sovereign will ^{but} was founded in reason & the nature of the case. And as the tree & its fruit were produced especially for the children to eat, when ripe, the prohibition extended no further, and the children would be at liberty then to eat without waiting a second command or permission of the father. If then Adam & Eve were a man & woman; if they were adults & had arrived at the age of puberty, their generative faculties were "ripe" - were developed & fit for use, and they had already, according to this theory, been commanded to use them, then they were not in the condition of those foolish children who "plucked & ate the blossoms and green fruit". Consequently, the whole illustration is entirely irrelevant.

¶ 31. 12 & 13. 2. 17 The illustrations from these two passages from the constitution of Ohio, the one excluding slavery "forever", & the other declaring that no preference shall ever be given to any religious society, would be much more relevant & applicable if the prohibition of generation had been admitted to be perpetual & "forever" also. If the constitution had made provision for the introduction of slavery, whenever there were white citizens

enough to keep them in order, the "governer" might think these conditions were fulfilled & then justifiably "publish his sentiments in favor of slavery". And so Adam, if he knew that his prohibition was not "forever" but temporary & had been ^{previously} ~~been~~ commanded to multiply, might well plead that he thought he was required or at least permitted to enter on that business as soon as able.

P. 33 v. 22 "But now fallen man, being banished from his native soil ~~and~~ might take with him a copy of a basely violated law &c". This assumes ~~that~~ Adam's native soil was Eden & that in that garden of God he received the law of generation, which he there basely violated, all which is contrary to scripture. Eden was not Adam's native soil. "The Lord God planted a garden eastward in Eden & there he put the man. On that holy ground he never commanded or gave the man the least permission to multiply or use his generative faculties; but strictly prohibited that act on pain of death; and there is not the least evidence that that prohibition was temporary. So far from his, having the "copy of a violated law" of generation which he had received in Eden

to take with him, as an excuse for the flesh, he was drove out of that holy place, where he had broken the pure law of perpetual continence and sent to "fill the ground from whence he ~~was~~ taken". That was multiply ground - the very ground on which man had received the command to multiply; and there that law or constitution was renewed to man, at least to Noah & his sons P. 34 v. 31. "It is granted that God formed the woman for the man" and brought her to him; and admitting ~~he~~ he said to them "Be fruitful". Why admit what never took place? No such command or permission ^{was giving} ~~was given~~ place in Eden; and it is evident that the human pair in Eden is referred to, from the phrase "and brought her to him"; a transaction mentioned in scripture as having occurred there.

P. 36. v. 41 Let the words, "of the serpent", be expunged and the sense will be unimpaired and much more consistent. See p. 180 v. 30. 31 where this insinuating snake is ridiculed as a Catholic superstition.

Vol. 3 Let the phrase "which came from the serpent" be expunged, as above. See the above reference, also p. 16 & 26 and notes there, p. 17. v. 49 & references there

P. 3p. v 53 "It was in mercy to fallen man whose life was intended for wise purposes, to be prolonged, that God denounced the curse upon the serpent!"

This whole story about the "snake" and its dreadful punishment is most pitiful! But the worst objection to this passage is that it involves that off-putting focus doctrine of "imputation", so unworthy of God.

"It was in mercy to fallen man" that God imputed his sin & denounced the curse due to him upon the serpent! I draw a veil over it! See p. 42. v 10 where the idea of a literal "snake", is strongly questioned and rather ridiculed. Thus the ^{it is} author observed; "Next if this serpent is understood literally to have been a natural serpent or snake, and the seed of the woman is Jesus ^{the} Christ; when, or how was the thing literally fulfilled? Where did Jesus ever bruise the head of a rattle-snake, or adder, or anything of the kind, more than any other man?" Here the idea of a "literal serpent or snake" is scouted, and in fact proved to be false & ridiculous.

Next we are informed that "The truth is, the words of God to the serpent are to be understood in figurative sense, and the serpent here meant, is that old serpent the Devil." No snake or literal serpent in the case.

After having been so frequently perplexed with this "snake" which has so extensively figured in the moral ruin of the primeval pair, and all the time supposed a "literal snake" was meant we are at length relieved; the whole idea is ridiculed and proved to be false. We therefore gladly dismiss the snake; and in its place have the real thing intended to wit the "old serpent the Devil". With all due deference to the author, I would ask why make the snake a figure or emblem of the Devil?

We reject the idea of a "literal tree" when speaking of the "tree of Knowledge"; and not only consider it as figurative, but figurative of something in man.

Thus it is said p 13. v 20 "The nature and quality of that disposition with which God created man + + + are figuratively compared to a natural tree of pleasant fruit, (a tree to be desired to make one wise"). If then this "natural tree of pleasant fruit" is found to be purely figurative, and that of a certain "disposition" in man, why is it not more rational - more according to analogy to consider the "serpent" also as figurative of some disposition in man? Let then the serpent be the figure of the sensual principle, a wall will be plain & easy, and consistent with what is said p. 25 v 4 & 20

It will also be consistent with what is stated in the very first chapter where it is said that God never intended that any part of creation should be governed by a "foreign power" - or subject to the "fear of foreign invasion". Let the Devil be dismissed along with the snake.

On the subject of the "snake" there ~~was~~ ^{have} seemed to ~~have been~~ a mental see-saw. After ridiculing the idea of a literal snake & asserting the language to be figurative as above shown, in the very next verse ~~he~~ ^{we} advocates the literal ~~accepted~~ ^{as if} both to part with so useful a medium. Thus ~~he~~ ^{we} says: "But when we say, the serpent, whose head to Christ was to bruise, was not a natural serpent or snake, this is not saying there was no natural serpent in the question! + + + It need not be disputed that the Devil spoke through the serpent, or that the ~~serpent~~ ^{subtlety} [subtlety] of the serpent was made use of, to charm & allure the woman, to listen to his words"! Is it possible that our enlightened ~~author~~ ^{men} really believed that a literal snake ^{we must believe} ~~talked~~ ^{talked} to God? If ~~it~~ ^{we} did, it was only in a momentary hallucination of mind, for on the same page just below, (v. 18) ~~we~~ ^{we} ~~recover~~ ^{ourselves} ~~and~~ ^{and} return to the same conclusion, that "as life is represented by a tree, so is the knowledge of

good and evil; and so also the serpent hath his head and the woman her seed in a figure. Thus again the snake is annihilated; it is no more a literal reality than the tree of knowledge is a literal tree.

While under this momentary hallucination of mind the same see-saw movement is made respecting the "tree of knowledge" & the "tree of life", which suddenly became literal trees. "Neither need it be disputed," says ^{we} the author, "that Adam & Eve were placed on a certain beautiful spot of ground; or that the Lord God caused to grow every tree that was good for food; and the tree of ~~the knowledge~~ life also in the midst of the garden, and the tree of the knowledge of good and evil." Hence the "tree of life" and the tree of knowledge are made as literal as the other literal trees that were "good for food". But ~~the~~ we ~~must then~~ proceed. "And admitting the tree of knowledge of good and evil, with its pleasant fruit to have answered the serpent as a figure &c." Hence the literal tree, the literal fruit and the literal snake are all "admitted". On the very next verse, ~~the~~ ^{we} ~~are then~~ ^{are} faced to the right about and knock all these literal things into nonentity! "If," says ^{we} ~~the~~, "the tree of life, and the tree of knowledge of good and evil here spoken of, are to be understood in a literal sense"

then where are those trees at this time? (!) "It is evident from the scriptures of truth that the tree of life was not destroyed, but still remaineth as it is written, 'Blessed are they that do his commandments that they may have a right to the tree of life'. The tree of life is the way of life" "Then as life is represented by a tree, so is the knowledge of good and evil; and also the serpent hath his head & the woman her seat in a figure!! No language can be more decisive against the admission of literal trees and a literal snake tho' just above they were all "admitted".

In all my reading I have never observed such vacillating between two extremes in any author on the same page.

R 43. v 19 "It is certain that the nature and image of the serpent are form in fallen man." ~~Does the~~ ^{we} ~~as the~~ mean now the "literal snake", or the "old serpent the Devil"? If the former, ~~we~~ ^{we} had just settled it that there was no such thing. If the latter ~~we~~ ^{we} subject ~~himself~~ ^{ourselves} to the same ridiculous charge of superstition which, exhibited against the catholics on p. 180. v 30. 31 & After mentioning the superstition of the catholics in "exorcising" their converts to deliver them from the "prince of darkness", ~~he~~ ^{we there} goes on to say "The origin of this superstitious ceremony may be easily traced, when we consider the prevailing opinion of the times—

which according to the Egyptian philosophy attributed all
 the corrupt propensities and evil actions of men to the in-
 fluence and impulse of a certain spirit or evil being within
 them, who was perpetually compelling them to sin"! What ~~the~~
 great difference is there between this "Egyptian philos-
ophy" of "attributing all the corrupt propensities & evil
 actions of men to the influence of an evil being within
 them, and of attributing the same corrupt propensities &
 evil actions of men to the nature & image of the devil
formed in them? Both attribute men's corrupt propensities
 and evil actions to a foreign spirit or evil being distinct
 from man, and there is only the nonessential difference
 of one supposing that this "evil being" himself has got into
 man while the other supposes it to be the "nature & image
of the evil being". After describing this superstitious ceremony
 of exorcism at large, which is said to ^{have} originated from this
 "Egyptian philosophy" of a foreign evil being; ~~the~~ ^{we} ~~author~~ justly
 observes as follows: "Had the church of christ ~~degenerated~~
 degenerated into this dark & senseless superstition, Satan might
 have triumphed indeed. +++ It was the work only of evil
men & seducers". No snake nor devil in the case.
 It may be remarked that ^{it is only} the "superstitious ceremony" of
 exorcism which ~~the~~ ^{we} ~~author~~ so indignantly condemns, yet

seeing ^{we} so plainly testified that that ceremony had its origin in the above "Egyptian philosophy" which ^{we} have so often alternately sanctioned & condemned, I think this matter ought to be settled by expunging this Philosophy from the book. See p. 16, 17 where the whole catalogue of man's corrupt propensities & evil actions are solemnly charged to the "serpent", the "Devil" or the "prince of darkness", the very same being under the same name, ^{to which} this "Egyptian philosophy" charged them; and from the dominion of which the exorcists pretended to deliver them. If however we can not yet give up this relic & origin of catholic superstition, let us at least cease to argue against & ridicule it and be consistent with ourselves. Let us take one side or the other & stick to the side we ~~adopt~~ take. -

P 54. v 20. "The first covenant that God made with man was a natural covenant." This was broken at the fountain head, which was man's fall from his first rectitude."

There is a mistake here. It is true that the first covenant was a natural one, but this was not broken. That which was broken was the one in which man was obligated to abstain from the flesh - the forbidden fruit. This was not the first but second covenant.

~~It is~~ P 55. v. 26. "The first answering to the old covenant

of the flesh". By "old covenant" the author doubtless means the same as by "first covenant" on the opposite page, and which he here properly calls "a covenant of the flesh" or flesh covenant. This flesh covenant was "Multiply & replenish". The New or second covenant was, "Thou shalt not eat - nor touch it" namely the flesh. The first was kept, the second broken. The former is recorded in the first chapter of Gen.; the latter in ch. 2nd.

P. 61. v. 15 "Idolatry [using artificial instruments to gratify lust]" This is a most erroneous explanation of Idolatry, & ought to be expunged. This was only one out of many of the bad concomitants of idolatry & not idolatry itself!!!!

v. 21 "The very order of nature was corrupted, and could never enter the new creation". The order of nature is the order of generation. Could this have entered into the new creation if it had not been corrupted? See Manifests where it asserts that it could not.

P. 67 v. 63 "This lawless instinct was + + regardless of the objects of its choice or refusal - moved with equal freedom to any object that could afford it gratification". Not altogether "regardless", nor with "equal freedom". The language

is rather strong. That nature always has a choice when it has no hindrance.



P. 83. v 12 The Levite deputies asked John Baptist, "Why baptizest thou them if thou be not that Christ, nor Elias, neither that prophet?" "This was equal to saying, If thou art not an extraordinary person immediately commissioned of God why dost thou institute a new rite." This could not have been the import of the question. See Calmet, Art. Baptism where it is evident that baptism was ~~exactly~~ an old rite, and the Jews had then been long in the custom of baptizing all their proselytes. Baptism was with them a rite of initiation into a new religion, a new institution & new relations. All their proselytes had to renounce idolatry & even their heathen relations according to the flesh and become adopted into the family of Abraham; and to this their interrogatory referred. I. d. Why do you baptize if you are not the Christ and have no new religion or institution to call men into, which the Messiah alone has a right to introduce?

P. 87 v 7 "Jesus was not begotten after the flesh; or in other words, by the ordinary works of generation". I quote not these words to combat the sentiment, but to exhibit

a strange oversight committed in this 3^d edition. At the end of the word "generation" there is an asterisk pointing to the margin, which refers to "Dunlavy's Manifesto p. 137 sec. 6". Who ever will turn to that section will undoubtedly discover that the sentiments there expressed must in favor of the above quoted sentiment, are the words of the objector! That is a supposed objector to what Dunlavy is advancing. The section begins, "Some may object," That is, ~~then~~ follows the words of the objector down to near the end of line 12th where Dunlavy begins his reply, "But" &c.

The ideas of the objector to Dunlavy, are quoted to confirm the doctrine of the Testimony! The objector uses almost the very words of the testimony "Jesus was not born in to the world by the works of ordinary generation as other men are" &c. At least, let that reference to Dunlavy be expunged P. 87. v. 9. "It is certain, that if Christ Jesus had been shaped in iniquity, and conceived in sin, as the rest of mankind were, he never could have been their redeemer"!

This is a most unaccountable sentiment! The author had just declared in the v. above Jesus took upon him not the nature of angels but the nature of the seed of Abraham. Were not the very best of Abraham's seed "shaped in iniquity & conceived in sin"? And how could he take



the same nature unless it was born in him as it was in them? Even admitting his miraculous conception, yet he was born of a sinful fallen woman, and must, if he had a sinful nature, have taken it on through that medium & consequently must have ^{been} conceived in sin and shapen in iniquity as all other men are. This, Dunlavy fully holds out in answering the very objection above noticed. "Thus," says Dunlavy "it behoved him to be born ++ in the position or place [i.e. condition] of those he came to redeem". Again he says "By being born therefore of a woman who was one of the same fallen family whom he came to redeem ++ he was clothed in human flesh and blood just such as the younger, members of the family partook". & who were all born or conceived in sin, for which "Flesh & blood" is but another name. In the Millennial C.H.P. p. 218^{off} an argument precisely ^{opposite} to the one above quoted from the Testimony is instituted in relation to Mother-Son. "Man-Kind" says that writer, "are lost in the works of generation ++ it was therefore necessary that one who was actually under that loss should first set the example and take the lead in coming out of it". If this doctrine or argument be true, the above must be false.

The very constitution in which the Testimony places Jesus, must according to this, completely disqualify him from setting an example or being a redeemer of the human race. Both cannot be true. Dunlavy takes the opposite side of the question from the Testimony though not as in p. 107, 138 & 340, 380-1 & 392 &c. to which I must refer the reader. I will only quote a sentence from p. 380. "That Jesus Christ ever committed sin or that he was a sinner is not pretended; but that he stood in the track where sinners stood; took on him the same ~~nature~~ flesh & blood [i.e. the same sinful nature] so that it is said that he, the word, became flesh; that he also assumed the very nature of those who were sinners, as it is written, "Both he who sanctifieth and those who are sanctified are all of one". Now what does this being "all of one" mean, unless it mean that both Jesus and his followers were all "of one" stock or race, of one blood or descent, to wit from Abraham, & consequently from Adam? So it is said "He was made of the seed of David according to the flesh" (but was declared to be the son of God [not by any particular mode of initiation into being] but, by the the spirit of holiness that was in him"). "As many as

~~and~~ lead by the Spirit of God they are the sons of God." Not as many as are miraculously conceived.

P. 88 v. 15. It is evident from the history of Jesus, that in wisdom and understanding, he was superior to any of the human race". If superior to any of the human race, then he was superhuman, that is, not a man not of the human race at all. Perhaps the author meant "Superior to any other of the human race". See p. 116 v. 29 where it is said "Christ Jesus was a man"; also p. 115 v. 25 & c.

P. 89. v. 20. To such as wished to hear, and were honestly seeking after salvation, he taught the gospel of this Kingdom and to no others"! Is that true? Does not the fact of his so frequently preaching the gospel to whole multitudes show the contrary of this? Did not he authorize his disciples to ~~contradict~~ preach his gospel to every creature? And finally does he not in express words contradict the above statement? "Jesus answered him, I speak openly to the world, I ever taught in the synagogues, & in the temple whither the Jews ~~went~~ always resort: and in secret have I said nothing"!

P. 91. v 34 "He fore told his disciples that he must suffer many things and be rejected of this generation — that they would put him to death, and that he would rise again the third day. In all of which his followers would be included." Did his followers suffer precisely the same? Did they all "rise again the third day"?!

P. 93. v 10 "God is the Rock. — For other foundation can no man lay than that is laid, which is Jesus Christ" This is strange logic! The word "For" is here a conjunction and introduces the reason of something advanced before. It here introduces the reason why "God is the rock" namely "Because other foundation can no man lay than that which is laid, which is Jesus Christ".!

What in the name of common sense is meant? Does it mean that Jesus Christ is God, in ^{much as} he is a "foundation" & a foundation must be a "rock" & that Rock is God or God is that Rock? If this be its meaning it is very absurd, & if this be not its meaning I confess myself wholly unable to get any meaning out of it. Again "God is the Rock" — & the Revelation of God through Christ is therefore the Rock"! This Logic is too far in fractions for my comprehension. "God is the Rock

because Jesus Christ is the foundation therefore
 Revelation is the Rock! This kind of logic will
 prove most any thing to be a Rock. But we have
 not yet got to the end. And this revelation [i.e.
 this rock] was in all the apostles ++ yet, according to
 the promise of Christ, Peter was ordained to be the
 leader amongst the apostles in the church. Does the
 author intend ^{to} inculcate that as Peter had meat
 of the Rock in him, & that as he was named Peter which
 signifies Rock, that he therefore was the Rock?

Then it will stand thus "God is the Rock", the Rock
 is Peter; ergo Peter is God! Now can we blame the
 catholics for the title "Lord God the Pope"? By the
 by, the assertion that "Peter was ordained to be leader
 among the apostles" is a mere catholic legend for
 which there is no proof in scripture.

[P. 93. v 12 "Christ could never be seen by mortal eye"! Was
 not Jesus the Christ? And was Jesus never seen by
 mortal eye? Is then the history of his life and actions
 all a fiction? Why do we talk and write about "Christ's
first appearing!! If he could never be seen by mortal
 eye he never made any appearing, "first", "second" nor
 last. But see only three verses toward from this strange,

assertion 1.94 v 14. "The disciples believed & knew that Jesus was the Christ". If they knew Jesus, think you they never saw him? And if they did really see and know him Jesus was the Christ, did they not see ^{the} Christ? How flatly then does the author ^{we} here contradict what he had stated only ^{a few} lines above? Again v 15 "Jesus said unto them, 'Yet a little while and the work sent me no more; but ye see me'. Here then the author states that the disciples knew that Jesus was the Christ and declares that this same Jesus Christ testified to his disciples "ye see me", and had just before asserted that "Christ could never be seen ~~to~~ ^{be} seen by mortal eye"! All this Logic in 3 consecutive verses!

v. 95 v 19 "Altho Christ had plainly told them "do though "Christ" could not be seen by mortal eye, he could ~~be~~ it seems, be heard by mortal ear. He, "Christ had plainly told them"! Again in v 21 the author speaks of "Christ's words" & this is the being which never could be seen by mortal eye. ^{Did they ever see the man Jesus? Man could never be seen by mortal eye, because man is a spirit!}
^{This is a low shuffle & dishonest play upon words.}
 v. 23 The "gift of tongues" is said to be the true & proper seal, "their [the apostles'] commission to teach all nations". At 1.111 v 88, it is said that the seal of their ~~commission~~ was the gift of the Holy Ghost. The gift of tongues was.

no necessary adjunct of the gift of the Holy Ghost tho it sometimes accompanied it, as at the day of pentecost. If therefore the gift of tongues was the seal, the mere gift of the Holy Ghost could not be the seal.

P. 98th v 46 "Paul who has received his mission from Christ through Annanias:". See Gal. Ch I, 12, 17, 18, 19, 20 where Paul flatly denies having received his commission from any man. See also Acts 26th 15 to 18 where he declared that he received his mission from Christ himself when he appeared to him in the way to Damascus.

P. 102 v 27 "Christ Jesus was not of this world, and therefore it was not his concern either to justify or condemn their conduct". Was he not ^{led} ~~led~~ by, & did he not do the work of that Holy Spirit whose office it was "to convict the world of sin"? See p. 100 where his words are quoted - "The world hateth me because I testify of it that the works thereof are evil". Why did he do this if "it was no concern of his either to justify or condemn their conduct"? Again on the same page (v 23) where this unaccountable assertion is made, the author says "He" (Christ) ^{it} felt his duty to reprove hypocrites, and yet "it was not his concern either to justify or condemn their conduct"!

P. 102. v 26 It is clear from the circumstance of the

marriage in Cana of Galilee, to which Jesus and his disciples were called that he did not condemn the most darling practice of the world!

If this assertion had been found in a book written expressly in opposition to our faith and in favor of the flesh or matrimony, it would appear to me to be perfectly in place; but here it seems strange. If Jesus did not condemn matrimony, by what authority do we who profess to be his followers, condemn it? I cannot admit his attending a wedding proves that he did not condemn that fleshly rite, any more than his eating with sinners proves that he did not condemn sin. Again, the author says "Neither did he condemn the adulteress, altho' she was taken in the very act". Tho' he did not condemn the woman he condemned the act. His words "neither do I condemn thee", must however, I think be understood as meaning "I do not condemn you to suffer the rigor of the law, to wit, being stoned to death". This seems the more probable from the consideration that he had consented to have her stoned, at least apparently. "Let him that is without sin cast the first stone", and this was said in the hearing of the woman. To satisfy her of his real

feelings therefore said as above, I do not condemn you to be stoned. Yet that he really did condemn her "conduct" is evident. He call it "sin" and commanded her to do it no more.

2104 v 38 "From which it is evident that none were forbidden to marry!" Is this true? What does the author make of these words of the apostle "Let him that hath not a wife seek not a wife"? If this is not forbidding a certain class ~~not~~ to marry then there is no meaning in language. If it had been stated "some were permitted to marry", or that "all were not forbidden to marry", it would have been strictly true, & not inconsistent with the above scripture.

After declaring that Jesus did not condemn ~~the~~ matrimony with its "habitual indulgence of man's filthy nature". - that in the apostolic writings "none were forbidden to marry", the writer suddenly becomes quite indignant at the supposition ^{that} some should have permission to marry and others be required to take up the cross. This will be found in a note at the bottom of this same page. Thus says the author. "To suppose that one good christian hath a proper gift of God to marry, and live in the habitual gratification

of his filthy nature, and another to take up his cross and follow Christ, would imply a duplicity in the Deity unworthy of the divine character. It is not the mere charge of "duplicity in the Deity" which he rejects but the supposition that even any, as Christians, should be permitted "to marry and live in the habitual gratification of their filthy natures". This is evident from what follows "God", says he, "is one & his people are one, and have but one manner of faith and live one manner of life, and that is, a life of self-denial and abstinence from every thing that defileth." This is undoubtedly true, but on what ground, the author could assert it, after declaring that Christ did not condemn marriage, nor the apostles forbid it, does not appear. Why should not he have been "a good Christian" who did nothing that Jesus condemned, nor that his apostles forbid?

P. 113. v 9 — "and made as it were the very life & existence of the sinner offensive to God." If God hated the "very existence of the transgressor," he must hate his being, his person soul and body. See next p. v. 18 where it is said "God did not hate the world" & by which undoubtedly is meant the human beings which constitute the world. See, also p 115 where we read, "By this the soul ~~with~~ all its noble affections

was led captive into sin; but ever remained the object of God's love." What a different sense & spirit does this breathe from the saying that the very existence - soul body & being of the transgressor was an object of God's hatred & wrath! Whatever is "offensive to God" must be the object of his aversion or hatred, or there is no meaning in words.

P. 118. v 41. "Therefore we conclude that who so ever committeth sin, whether he be called Christian, Jew, or Gentile, he is yet under the condemnation of the law and hath not seen Christ neither known him." Let a rigid application of this sentiment be made to every Shaker too, who commits confessible crimes - sins - apart from misses the mark, how many saints shall we have? that know Christ?

P. 120. v 7. And as his disciples + stood nearest to him + therefore the descent of the Holy Ghost was + the descent of all that he had"! All that can be said of this, is that it is uncommon queer logic, it being quite difficult to see why or how the conclusion follows the premises.

(P. 120 Note. "It was necessary that the heir of all these gifts and promises should assume true and real manhood (through a woman) hence called the Son of Man". If "through a woman" only, why not the Son of Woman? But how could the "Son of God himself" who is ~~and~~ ^{x 29} p 115-16 v 25, 26, called Jesus."

and said to be found in fashion like other men", I say how could this "Jesus - the son of God" have assumed "real humanity through a woman" when he was "not of her."? See p. 507 v 4 where it is denied that Mary is the true Mother of the son of God & p. 508 where it is asserted that "Jesus Christ derived no part of his substance from a sinful woman".! Meaning Mary, through whom he is here said to have assumed "true & real Manhood". Putting these together and we make his assumption of humanity a mere shuffling trick of legerdemain in which he appears to assume "Manhood" but really derived no part of his substance from any human being & consequently assumed not a particle of humanity - had no real relation to the human family at all, and must have been a distinct genus.

P. 121. v 12. "And as the salt of the earth is the only saviour of the body the Church". In v 11, the Church itself is said to be "the salt of the earth". This "salt" then, the Church itself is its "only own saviour"!

P. 123 "Then as Christ [that is, the Anointing with which Jesus was anointed] ^{How know the Father?} Why such shuffling? Did not the man Jesus "know the Father"? "Christ" is not the "Anointing" but the Anointed, therefore Jesus himself was the Christ.

See "Millennial Church" p. 201. "The word Christ is derived from the Greek word χριστος [christos], which signifies Anointed. Messiah is a Hebrew word of the same import. Jesus being anointed with the Divine Spirit ++ was constituted the Christ". Here it is correctly stated that the word Christ means Anointed & that Jesus himself was the Anointed or Christ - that he was anointed with the Divine Spirit - the Spirit of God, and consequently this Spirit was the Anointing the Christ not the Christ. With what propriety then can the author say that "Christ is the Anointing with which Jesus was anointed." This is saying that "The Anointed is the Anointing D. Or does the author intend to reverse the order of the hypostatical union, and assert that there were two persons in one nature, namely, the Christ & the man Jesus - the Anointing & the Anointed, and that one of these persons knew the Father, but the other did not?"

p. 125 v. 40 "If it be supposed that Saul at that time in reality saw Christ Jesus it is a mistake". And yet as great a mistake as this is, the author asserts on the very next p. that Saul did see him! He says that "Ananias laid his hands on Saul in the very spirit and power of that Jesus whom he [Saul] had seen in vision on the way". Perhaps he would explain by saying he saw "Jesus," but

not "Christ Jesus". This however would be but a pitiful guess. At v. 41. One of the reasons assigned why Saul did not see Jesus in the way is that "the light that shone upon him blinded him". Whereas it was ~~the~~ office of Christ to "enlighten man-kind".! Only remark, that his natural eyes were blinded; but it was ~~not~~ those that Christ came to enlighten. There was just as much natural light in the world before Christ came as since; and men's natural sight was just as ~~good~~ ^{as} previously ~~as~~ afterwards. Christ came to illuminate the minds of men to instruct them. Paul's mind was enlightened by him, tho' his natural eyes were blinded for a time. He ^{then} the error of his course & was converted, and if we can rely on the words of Paul or the declarations of Christ, he did at that time see him, heard him talk and received his commission to preach the gospel from Christ's own lips. "I have appeared unto thee" said Jesus (see Acts 26. 16) Could he have appeared to him & yet Paul not see him? And yet our author says "If it be supposed that Saul saw Christ Jesus it's a mistake".! Whom shall we conclude was most liable to be under a "mistake" in this matter; Christ & Paul, or our Author? Ananias must be called as another witness in this matter. See Acts 22. 14 When he said to Saul "The God of our fathers hath chosen thee that thou shouldst know his will, and see that

Just One and should hear the voice of his mouth". So then Ananias testifies Saul both saw and heard Christ on his way to Damascus. In the mouth ^{of} ~~the~~ witnesses every word is established P. 148. v 18 "Theophilus, bishop of Atrich & wrote against and refuted Marcion D." We should be obliged to him for doing this, seeing Marcion believed ^{with Pp. 148} that Jesus was the son of Joseph, and of course rejected the miraculous conception.

P. 166-y v 23 "The gestation ~~time~~ of Antichrist" is supposed to have commenced with Simon Magus & that the out-birth of that long pregnancy of 280 years resulted in the production of a real personal Antichrist, to wit, Constantine the first Christian, or rather antichristian, Emperor. At h 137. v 36, 37 Diotrophes who was cotemporary with the apostles is proved to be a real Antichrist. His time of gestation must have been vastly shorter. Antichrist is a protean kind of being and is made ^{to} assume all sorts of shapes, characters and conditions; sometimes a distinct person, sometimes many persons, sometimes a spirit common to many persons & sometimes, a great individual Spirit coeval with It and we may say coequal only of an opposite character. See p. 135 or 25 where "Christ & Antichrist" are spoken of as distinct beings having their respective followers. - also p. 133 v 10 - p. 132. v 4 D

P. 298. Note. In this note, the word ΚΩΛΥΟΥΝΤΩΝ is made to signify "binding" &c, and thus the sense of the passage is completely reversed, namely "binding to marry" instead of "forbidding". In this case the author of the note would undoubtedly consider the marriage in a literal sense, and by this means overthrow the labored spiritualizing exposition of the text. I can see no benefit likely to result from exhibiting these conflicting views between the note and the body of the text. Both expositions cannot be true, & if one be established the other must fall. I have no special partiality for either mode of exposition, but the latter, i.e. the note, seems quite objectionable, because it is so contrary to all sound principles of philology and just rules of criticism. We are surprised to see such a sudden metamorphosis of ^{the} sense of the phrase under consideration, & puzzled to know by what trick of legerdemain the word ΚΩΛΥΟΥΝΤΩΝ can be made to express a meaning so diametrically opposite: "forbidding to marry" — "binding to marry".! We all know how loosely words are bound to their etimological sense, and how often usage changes them to a different & even contrary meaning. To give a single instance, take the word prevent. David says "I prevented the dawn", meaning that he "came before the dawn". and this is the true etimological sense, but modern usage has changed that sense, & to prevent now signifies to hinder.

This would make David say "I hinder the day" to do which he must have stopped the diurnal motion of the earth!

If then the word κωλυω, either etymologically, or by the sanction of use, signifies to bind, confine, constrain &c, it cannot be denied that it also signifies to hinder, prohibit forbid; and usage is altogether on the side of the latter sense as far as the N. Testament writers are concerned. But if this were not the case all rules of philology forbid us arraying these two sets of terms in opposition to one another; and require us to keep in view the leading sense or idea of the word defined, and so to translate it, as to preserve a unity of meaning. In pursuance to this principle we shall not materially vary the sense of the passage by exchanging the word "forbidding" for that of "binding". To illustrate my meaning I will refer to Christ's words, Luke 18. 16 "Suffer the little children to come unto me, & (κωλυετε) forbid them not." Now substitute the word "bind"; "Suffer little children to come unto me & "bind" them not;" that is, bind them not from coming. Here the unity of sense is preserved. Forbid them not to come - bind, restrain, confine them not from coming. So in the passage under consideration, "forbidding to marry"; ~~must be the sense~~ "binding from marriage" must be the sense & not binding to marry. Again, Luke 9th 49 "Then John said, Master, we saw one casting out demons in thy name

ἐκωλύσασθαι

and, (ἐκωλύσασθαι) we forbade him" & Jesus said to him
 μη κωλύετε Forbid him not." That is forbid him not to
 expel demons, or bind, restrain him not from expelling demons
 & thus in every instance the word must signify the prohibition or
prevention of the action signified by the following expressed or un-
derstood verb. To pretend therefore that in the passage we are con-
 sidering, the sense is "binding to marry", instead of "binding or
restraining from marriage - in a word, "forbidding to marry"
 exhibits such ~~an~~ ^{language} ignorance as is unworthy of the author of
 the note which we are reviewing.

In order, still further to elucidate and establish our position
 with respect to usage, we will refer to a few more texts in the
 new testament where the word κωλύω in some of its forms
 occurs. And we shall find it always bearing the sense I have
 given it above; never exhibiting a contrary sense, and most
 generally rendered, & correctly so, by "forbid". Luke 23. 2,
 "We found this [Jesus] perverting the nation, and forbidding
 (κωλύοντα) to give tribute to Caesar". Surely they would not
 have dared to accuse Jesus of "binding" to give tribute to Caesar,
 and that before a Roman tribunal! Yet it would be just as
 proper here to render it this, as to render it binding to marry
 in I Tim. 4. 3. In Mark 9. 38, 39, the circumstance of
 of "forbidding" the man to cast out demons is also related,

where the word $\kappa\omega\lambda\upsilon\epsilon\iota$ twice occurs & is properly rendered both times by "forbid". Acts 8. 36. The Eunuch asks Philip, "What hindereth ($\kappa\omega\lambda\upsilon\epsilon\iota$) me from being baptized?" [literally $\beta\alpha\pi\tau\iota\varsigma\mu\alpha\iota$ to be baptized, the verb being in the infinitive mood the same as $\gamma\alpha\mu\epsilon\iota$ to marry, in 1 Tim 4. 3; yet is rendered "from being baptized," because the word $\kappa\omega\lambda\upsilon\epsilon\iota$ is rendered in the sense of hindering or binding; thus the unity of sense is preserved as above showing]. We can hardly conceive that the Eunuch would ask what "binds", "constrains" or "confines" me to be baptized? Acts 10. 44, Peter said can any man ~~for~~ ($\kappa\omega\lambda\upsilon\sigma\alpha\iota$) forbid water? 1 Thes. 2. 16. Paul complains of the Jews & accuses them of forbidding the apostles to speak to the gentiles. $\kappa\omega\lambda\upsilon\sigma\acute{\upsilon}\nu\tau\omega\gamma\ \eta\mu\alpha\varsigma\ \tau\alpha\iota\varsigma\ \epsilon\theta\eta\upsilon\epsilon\iota\varsigma$ $\lambda\alpha\lambda\epsilon\iota\sigma\theta\alpha\iota$ $\nu\alpha\phi\omega\sigma\theta\epsilon\iota\omega\sigma\alpha\iota$ "forbidding us to speak to the gentiles that they may be saved". Surely Paul would not complain of their "binding" or "constraining" him to preach to the gentiles, a thing which he was so forward to do. Luke 11. 52 Jesus pronounced a woe upon the Lawyers, saying "Alas for you lawyers! for ye have taken away the key of knowledge: ye yourselves have not entered in, and those that were entering in ($\epsilon\chi\omega\lambda\upsilon\sigma\alpha\tau\epsilon$) ye have hindered"; that is from entering in. Jesus did not certainly intend to reprove them for constraining them to enter. Other passages might be referred to those noticed must be sufficient to convince the most skeptical.

I will now take some notice of the "lata elipsis", as it is called in the text we are considering, and of the bold supplement with which it is filled & which some have condemned.

Upon the whole I am inclined to think this supplement is correct; and without referring to examples of this elipsis in ancient profane writers both greek & latin which might be cited, a few similar passages from the writings of Paul himself shall be produced. I Tim. 2.12 "But, $\epsilon\pi\iota\tau\epsilon\sigma\epsilon\pi\omega$, I suffer not a woman to teach but [command her] to remain in silence" Here the word "command" has to be supplied to make out the sense of the passage; and tho' it is not contrary in sense to the word "suffer" as in Ch 4. 3 yet the verb to suffer does not exhibit the writers meaning if applied to the latter clause of the sentence. Undoubtedly Paul would "suffer" the women to keep silence but this is not what he intended to communicate. He required, commanded them to keep silence, because he suffered them not to speak. Again I Cor 7.18 "Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God [is every thing]." Here the phrase "is every thing", or "is all important", or something of the kind, is evidently wanting to fill out the sense, and this supplement, it may be observed, is contrary in sense to the word nothing which it^{is} to offset.

I Cor. 14. 34 "Let your women keep silence in the churches for they are not permitted to speak, but [are commanded] to be under obedience &c". Literally, "but to be under obedience". It is evident that the word "commanded" is here implied. See above on I Tim 2. 12. Rom. 6. 5. For if we have been planted together in the likeness of his death surely also we shall be in his resurrection". Not "planted" in his resurrection! Which must be the sense or rather nonsense, unless we supply some other verb instead of that which stands in the sentence. "For if we have been planted together in the likeness of his death, surely also we shall be raised in the likeness of his resurrection. This is clearly the sense intended, and, as in I Tim 4. 3 the supplied verb is contrary in sense to the one for which it is substituted - raised for planted. These examples must suffice, and I confess that after duly considering these elipses, so frequently made by Paul, and so similar to the one in question, I cannot but think it highly probable, nay quite satisfactory that the same occurs in the passage we have been considering. As "raised" has to be supplied for "planted" so may "commanding" for "forbidding". Then let it read, "Forbidding ^{many} to and commanding to abstain from meats;" and let the spiritualizing exposition of our "Testimony", as it

in the text stand. Or else fall back on, "still older & simpler mode as expressed by the author of this marvelous note which we have been considering, in the following lines
 "The Protestant reformers the Roman priests condemn And this forbidding marriage they have charge upon them".
 P. 315 "All the ~~haughty~~ artillery of the orthodox was now directed against this haughty Spanish blasphemous heretic; for so they, whom the greater part of Europe called heretics had the inconsistency to call Servetus" And should not we too call him a heretic since he denied the notion of "persons in God" & affirmed that Jesus was a man"? For we virtually deny the humanity of Jesus, p. 507 v. 4 & 508 v. 9 and "hold the notion of persons in God". In this letter we go beyond the trinitarians themselves, tho formerly we held to but two person in God we ^{now} claim four. See David Buckingham's testimony in the book of divine wisdom p. 687-8 where the everlasting "Father & Mother Son & Daughter" are declared to have existed in the deity from everlasting! and that these are four distinct persons and not mere names of attributes or relations in Deity is evident from this following sentence "Why marvel at the combination of four Beings in the manifest order of the Deity?" At p. 320 where

the unitarian Baptists are mentioned as persecuted heretics; & p. 322. & 39 where Van Paris is burnt for Arianism & p. 323 where two Arians were also burnt to death as heretics & finally at p. 324 where the bloody protestants are said to have thus by persecution "rooted out every appearance of true light." it must be observed that the very ground ~~for this~~ of their heresy was for holding Jesus as a mere man, & denying "persons" in deity both of which we reject and yet call their heresy "true light!" There is quite a catalogue of these heretics on p. 337 Marcionites, Manicheans &c & who are pointed out as the true witnesses & distinguished from the Catholic or antichristian church. They are extolled for their "fruits of mortification & abstinence, piety, virtue and innocence & simplicity." Yet most of these rejected the doctrine of "persons in the Godhead" & the miraculous conception holding Jesus as a mere man, the son of Joseph and Mary. On p. 340 we quote these words of Faustus the Manichean to St Augustine. "He" [Christ] hath said ye are my friends if ye do whatsoever I command you; but hath not said ye are my friends if ye believe I was born of a virgin". And it was for rejecting this and the "notion of persons in God" that mainly constituted

ted them heretics and made them objects of persecution to the Catholics. And strange as it may appear, these justify these heretics & condemn their Catholic persecutors yet we Part with the Catholics in those very ~~many~~ doctrines which led them to apply the name of Heretics to these "true witnesses", & whom we acknowledge had the "true light".!

P. 343. v 15. "If they were called Manicheans it was because they denied the Catholic doctrine of Trinity - and of course believed that Jesus was a man". This shows that Trinity was founded on miraculous conception, this being the very substratum of that doctrine. Take away this, and it must fall: Support this and you, in effect, support the Trinity. And it may be observed that this most absurd of all doctrines and its concomitants have been the main cause & supporters of ^{the} many bloody persecutions perpetrated in past ages.

P. 374 "We appeal to the light of Christ within them" (that is the Friends.) * Note. "That is, we appeal to their consciences, which may have some remaining light of Christ; but they that have the true light of Christ abiding in them, walk even as Christ walked, &c." This note is so full of equivocation it had better been left out altogether. The author of the note seemed desirous to call back the admission in the text that the Quakers have the "light of Christ within them," and sub-

stitutes "conscience", for "light of Christ"; yet acknowledges that there may be some "remaining light of Christ" in their conscience; then again denies that they ^{have} "the true light of Christ". Such shuffling is pitiful. If they have any light of Christ it must be true light.

P. 388. n. 4. "He (Christ Jesus) was not ~~a~~ descendent of David".! By what authority does the author so flatly assert that Jesus was not the descendent of David, seeing the scriptures so fully and frequently declare the contrary? Why did Matthew and Luke so carefully trace his genealogy if he was not his descendent? Matthew thus begins his history of Jesus, "The genealogy of Jesus Christ the son of David". This testimony of Matthew ~~cannot~~ that Jesus Christ is the descendent of David cannot be affected by the account of the miraculous conception, ^{that account being spurious} ~~even as a~~ ^{being} ~~delusion~~ into yeldctoty; for Mago, the yndagpaton, brother of Joseph, was a descendant of David, as attested by the genealogy given by P. Ky. If Jesus was not a legitimate descendent of David, the Jews were right in rejecting his claims to the Messiahship. This the evangelists well knew, and therefore put ~~the~~ ^{the} matter beyond dispute, by searching out his genealogy from the public records.

which the Jews could not dispute. And having proved him thereby to be a true descendant of David, they rested his claim upon that fact. See p. 494 v 26

P. 397. v 3 "The Church is the salt of the earth, as none upon earth can be saved but by the Church: It is therefore plainly the Saviour of the body." I suppose that "the body" undoubtedly means the "Church". The church is therefore plainly the Saviour of the Church, that is, its own Saviour. I really thought that "God was the only Saviour and that it was by His indwelling Spirit & power that the Church was saved."

P. 402 v 3 "Therefore Christ or the anointing is neither a man nor a woman, but an unction or anointing of the Holy Spirit. In the 1st v. p 401 The author asks the important question, "Who or what is Christ? & Answers, "The name Christ Jesus signifies Anointed Saviour." Thou shalt call his name Jesus; for he shall save his people from their sins." And as the man Jesus was for that purpose indowered with the spiritual unction or anointing power of the Holy Ghost; therefore he, (Jesus) was called Christ: that is the Anointed". Here then the reader gets the clear idea that ^{the man} Jesus is the Christ & that Christ means the Anointed. How is he astonished when ^{he} comes to read the very next

v. but one, that Christ is the anointing instead of the Anointed, and instead of the man Jesus being the Christ as just stated, he is now informed that "Christ is neither a man nor a woman, but an unction!" What protean kind of a being is this Christ that he so suddenly changes in to so many shapes, forms & things? And what is this "unction of the Holy Spirit"? Is it a thing or a person? The author has given no distinct idea of it. Is it any thing more than that particular phase of the Eternal Spirit which is exhibited in man, influencing ~~to~~ him to holiness and to an imitation of the Divine Goodness? As then the Spirit of God is figuratively called an oil, unction or anointing, and the man is the recipient of that unction, ^{the} man the very being that is the Anointed - the Christ. We must make and keep a clear distinction between Anointed & Anointing. They are distinct ideas & represent distinct ^{things} as distinct as man the anointed & Oil the anointing. They cannot be affirmed one of another. Hence the author, tho' he had affirmed that the "man Jesus was the anointed", here denies that Christ or the anointing is either a man or a woman. To attempt however, to make Christ & Anointing synonymous terms is a glaring error, especially after telling us that Christ signifies anointed. The person anointed, and not the unction

or oil, is certainly signified by the Heb. word מָשִׁיחַ Messiah and the Greek Χριστός Christ. See John I, 41 "We have found the Messiah (מָשִׁיחַ) which being interpreted is Christ (Χριστός) and they led him to JESUS. So Jesus the man was plainly the Messiah, the Christ - The Anointed."

The unction or oil was called in Hebrew מִשְׁחָה-שֶׁן "anointing oil", in two words; something very distinct, both in word and sense from מָשִׁיחַ which always designated the prophet, priest or King - the man that was anointed. See Exod. 30. 29 et. al. The unction, or anointing is signified by the Greek word χρίσμα Chrisma & not Χριστός Christos. See John. 2. 20-27. If, as our author says מִשְׁחָה-שֶׁן "anointing oil" of the Jews was a figure of the "Holy Spirit", this cannot make it a figure of the מָשִׁיחַ Messiah or Christ. The Priest - the Anointed man was the proper figure of the Messiah - was the Messiah for the time being. Such a founding of terms and confusion of thought as above exhibited, plainly indicate darkness of views.

P. 405. v 19 "So, by the woman, is the order and relation of the man Christ Jesus completed, and a perfect union & equality established"; i.e. between Jesus & Anr. This "perfect union and equality" I most sincerely believe. And yet



it seems to me to be perfectly inconsistent with what
 the author says in the very next verse but one & on the same
 page, and more especially so with what is stated on p. 587
 v. 4 & p. 508 v. 9. where the author declares that "Mary was
the true and real Mother of the Son of God!" I can not be put
 off with the quibble that the "Christ Jesus" here standing in
perfect equality with Mother Ann, is a distinct ^{being} from the
Son of God. Again on p. 508 v. 9 it is argued that "the Christ
Jesus derived no part of his substance from a sinful
 woman"! Here it is the same "Christ Jesus". between Anne
 and Ann Lee "a perfect equality is established", and who is here de-
 clared to have derived no part of his substance or being from
 a sinful woman! Consequently, not having derived his existence
 from earthly parents or any of the human family he was not
 of the genus homo - was not a man at all! but a kind
 of semi-genus - whose ^{exact} genus we can't describe. When
 as Ann Lee is simply acknowledged in this same book p. 23
 of the Introduction, (to be a "sinful woman" & to) have
 derived her existence from ^{simple} earthly parents, John Lee the
 blacksmith and his lawful wife, whose name is not
 mentioned. How then could there ~~there~~ be any kind of
 "equality" established between two beings, so entirely different
 in their origin, genus & condition?

In the next v. but one from where the establishment of "perfect union & equality" between Jesus & Adam is declared we have the following. "It was reasonable that Christ Jesus, ~~who~~ who was the beginning and first pillar in the new creation should not be begotten in the ordinary course of nature: had it been otherwise, he could not have wrought any deliverance from sin in the earth!" This, ^{seems} to me not only inconsistent with the above doctrine of "perfect union & equality", but that it stands in direct contradiction to what follows in the latter member of this same verse. It reads thus: "Yet if he had not been begotten through that medium by which, ^{he took} upon him the nature of sin, he could not have destroyed death, which came by sin, nor established the foundation of man's redemption!"

First, he could not be a ^{Redeemer} Saviour unless begotten out of the ordinary course of nature & of course "out of," or above a sinful nature, this must be what ~~he~~ ^{he} meant.

Second, he could not be a ^{Redeemer} Saviour unless ~~in~~ begotten in the "nature of sin" or in a sinful state! There cannot be a plainer contradiction. Take notice, "Begotten" is the word. If he had not been begotten through that medium by which he took upon him the nature of sin. The question is who begot him? It is certain he was not "begotten" by his

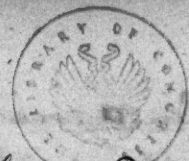
Mother! And it will be difficult to show a simpler method by which he should be "begotten" in a sinful nature than by "the ordinary course of nature" that would be sure to produce that effect; and there is no proof that it could be produced in any other way. There is an irreconcilable incongruity in the supposed necessity of the miraculous conception, and the declaration, that after all, he was both "begotten" and conceived in a fallen nature, so that he entered the world under the same depravity of other men as here stated & at p. 480 v 18 & other places.

It is well that the author ^{himself} contradicted ~~himself~~, the sentiment expressed in the first part of the v. we are reviewing. It is not grounded in any good reason. Could not "the energy of that same eternal Word" which saved and qualified ~~men~~ to work delivered from sin without any miraculous conception, also enable Jesus to overcome the spirit and power of human depravity ^{in himself}, and so deliver others? See this asserted p. 410 v 19, see also p. 411 v 22 & 24 especially ~~and~~ p. 436 v 23.

Ps. 90 v 4 "Christ Jesus in his first appearing did not exist without a woman. He was made of a woman?" See p. 507, v 4 where it is declared that Mary was not his Mother; and P. 508 v 9 where it is asserted

That "he derived no part of his substance from a sinful woman"! These are direct contradictions of what is here stated.

P. 413 & 4 A Saviour was born for souls that were lost in their sins, and only such as were absolutely saved could know or rightly name him; and unto such as were waiting for redemption, & Christ was to appear the second time without sin, and none but such could possibly know him". &c. We are astonished to find so many contradictory ideas in a single verse. We can hardly reconcile the two ideas in the first member, to wit, that "A Saviour was born for souls that were lost in their sins", and yet that only such as were "absolutely saved" could know him. Consequently the whole process of salvation must be absolutely completed before the poor lost soul could have the least knowledge of the Saviour. But if we can by possibility get over this absurdity, we find ourselves still worse embarrassed, when we find that what we have ~~just~~ just swallowed with so much difficulty, is itself contradicted in the latter member of the verse. Here it is asserted that not to such as were "absolutely saved", but unto such as were waiting for redemption "Christ would appear, and only such could per-



silly know him" &c!

P. 415. v 13. "The promise of God, typically descended; by Jacob and Rachel, into Joseph & Benjamin, from whom Christ in his first appearing and second appearing, in a typical sense, spiritually descended"!! What can the author mean? See below, v 18 where it is said that Christ in his first appearing sprang "from Judah". But how either the 1st or 2^d appearing, especially the latter, could be from Joseph & Benjamin, "typically, spiritually", or in any sense of the word I cannot comprehend. I once asked Matthew Thornton to explain this; but he frankly acknowledged that he could form no idea of the author's meaning.

P. 416 v 21 "The first appearing of Christ, and the great apostacy which followed, was signified by the two first tables of the covenant". Why were "two tables" necessary to figure the ruin only? There is something wrong here. Did not the two first tables rather represent Adam & Eve who break the covenant. The second two Jesus & Ann who kept it whole?

It may be ~~too~~ sufficient here to remark that in Ch. VII Part VIII Relating to the types & figures fulfilled in the "Ten Foundation Pillars", all these types, are equal; & it seems to be the design of the author to represent Jesus & Ann

as standing "in a joint & corresponding relation & equality." The "two goats", were both alike & similar in their origin; the two Cherubims were both of one material & both formed alike; the "two trumpets", the same; the two mountains ^{of nature,} formations or the work of God, not one natural & the ^{other} artificial. All which is consistent enough if the two antitypes Jesus & Satan were similar in their origin - the offspring of earthly parents. But on the supposition that Jesus Christ was super-human in his origin - no part of his ^{being} existence having been denied from earthly parents - not even from woman as is asserted p 508 o. 9, & p 509 where it is said that Mary was no more his Mother than Joseph was his father; I say that on this supposition there could be no "corresponding relation & equality between them". It is absolutely absurd to pretend that these figures, so perfectly equal in all their parts, should represent two beings so utterly unlike and dissimilar in their origin and condition. And it may be further observed that a large share of the blunders and contradictions pointed out in these notes arise from an attempt to support this relic of antichristian heresy - the super-human origin of Christ Jesus - which is so repugnant to the fundamental principles of our faith. When he is to be ^{represented} as in a corresponding relation & equality with the Mother & the



we degrade him to the level of a man and virtually acknowledge that he was from earthly parentage, admitting the truth of scripture that "he was made of the seed of David according to the flesh". We admit that "he was created in & through man" as at p. 515 v. 11. ^{where} the word man is in common gender as the Latin homo signifies both ~~male~~ male & female, man & woman; admitting therefore that Joseph & Mary were his natural Parents. So again p. 530 he is said to "come in to the world as other infants do"; and many other similar expressions. Again when we are enforcing the doctrine that he was "set as an example" & setting forth the necessity of "following him" then we must insist that he was a mere man - ~~not~~ natural descendant & son of Abraham as Matthew has shown; that he had the same sinful nature of other men and was ~~not~~ in all points as we are, and consequently that it was necessary that he should be regenerated & born again" as at p. 550 v. 3 & 4. And this is the true and proper doctrine, which alone is consistent with ~~our faith~~ the analogy of our faith. Stick to this and all is consistent. There is a perfect equality of condition between "the Son of a Carpenter" & "the daughter of a blacksmith"; and both can be set forth with perfect consistency as examples for all other human beings to follow. But when the old catholic forgery & heresy of a superhuman origin

of Jesus Christ, one of the foundation pillars of the new creation, then all is out of joint and a jumble of contradictory notions is the consequence.

P. 420. v. 47. "This ^{is} evident from their doctrine of three distinct personalities in the Deity, all in ~~the~~ as culine gender, ~~and~~ without the attribute of either Mother or Daughter."

This monstrous system is founded on the "miraculous conception". Take that away & it falls. It may be further observed that not only the idea of 3 persons "all in the masculine gender" is here condemned but, the doctrine of "distinct personalities", that is a plurality of persons in Deity, whether two three or more. This same doctrine is charged as a heresy ~~upon~~ upon the Catholics and condemned more at large p 150. 228, 29. &c where among others we have this expression "The Catholics hold that more persons than one may be called God & worshipped". Whereas, "The followers of Christ said from the beginning, 'It is but one God', that is, of course, One Person. Here it is not merely the trinity but a plurality of persons which is rejected. Hence, in the passage we are considering, tho the author is enforcing the doctrine of a "Mother" in Deity he speaks of the "Mother" as an

"attribute", and not as a person. He thus in this instance preserves at least consistency with himself. See Appendix A. P. 421 v. 52. "Afterwards the high priest returned, typifying Christ Jesus in his second appearing". Why do we not say he typified Mother Ann? Or was a Male an unfit representative of a Woman? Yet "Christ Jesus in his second appearing", means ^{the woman} "the Woman Ann La!". Why not say it out direct? In the next v. we speak of the "second appearing as the time when" "Christ should appear in the flesh of a woman". It would not do here to say "Christ Jesus", as above. In v. 54 we say, "In Christ's first appearing Jesus died &c". Where is the need of this shuffling & writing of Christ & Jesus as if we considered that these were the names of two distinct beings? Would it not be quite as well to our purpose & much more conspicuous to say "When Jesus Christ first appeared, he died" &c.

v. 55. So that in the first & second appearing of Christ both in the man and in the woman, the figure of the two goats was perfectly fulfilled. That is, if "the African" & "the woman" are just as similar in their ^{of nature} origin, as the two goats were, otherwise there is no fulfilment in the case. There as again stated, the writer in making out his

case degrades the great descendant of the Gods to a mere "man" and speaks of "the man" & "the woman" as beings perfectly of one genus & grade, being derived from the same human race. This is undoubtedly right provided nothing to the contrary has elsewhere ^{been} written.

P. 436. v. 25 "Then the same Spirit and Word of life that brought forth the first man in the new creation brought forth also the first woman in the same divine nature." Here again both the man & the woman are exhibited as perfectly equal in condition, & instead of the man being ~~by~~ "brought forth in the new creation & in the divine nature" by a miraculous conception or by the peculiar mode of his origin, he is here declared to be brought forth (in them), in the very same manner of the woman; by "the same Spirit and Word of life". This is the true doctrine but is absolutely irreconcilable with the doctrine of the super human origin of Jesus Christ.

P. 437. Beginning with v. 28 to the end of v. 33 on the next p. we have an astonishing display of quaint notions and bad logic; all of which the writer might have escaped, if he had been informed ^{that} the text concerning the three heavenly witnesses John 5:7 is absolutely spurious.

rious. Not knowing this, he seemed to feel bound to
 explain it and make this trinitarian forgery per-
 fectly consistent with his own doctrine of two wit-
 nesses hence the blunders. First, however it will
 be proper to notice the following. v. 18 [And the two who
 became one spirit in the Lord, are man & woman
 [Jesus & Ann.] redeemed and purified from the influence
 of the fall." Here again we have another declaration that
 the man and woman were both simply human
 beings, both being redeemed from the same fallen condition.
 "And these Two, he continues, agree in One, and
 that in which they agree is the One Word of their tes-
 timony." Hence [i.e. from these premises ~~and~~ because two
 agree in one testimony, we draw the conclusion that]
there are Three! that bear witness on earth, namely
 the Father & Mother, and the one word of their testimony.
 This is the way to prove that two are three and
 that three are One! Why Blame Origin & Socinus
 for their "two fold sense" of scripture by which they could
 prove that in a literal sense there must be One God
 and the mysterious sense, Three Persons! (See p. 150 v. 18
 & 19. To show the fallacy of this reasoning let us suppose a law
 to exist which positively required three witnesses in order

to a conviction of capital crime; and the state attorney being able to produce only two, should argue as above, & try to convince the court & the jury that he had produced three witnesses. Thus he might say "There are absolutely three that bear witness in this court to the guilt of the prisoner, namely Thomas and John and the One Word of their testimony and I insist on his being declared guilty and ~~executed~~ executed accordingly! I think you the court would be blinded by such sophistry? Would they not consider the attorney either insane or ironical? But our Author proceeds "And these three are one and bear a perfect correspondence to the three that bear record in Heaven, namely, the Father the ~~Word~~ and Wisdom, and the Word of life". Here the "Word" or Testimony is turned into a Witness again & by this sophism three witnesses are again made out of two!

V. 30 "Nothing in nature can be begotten without a begetter, and nothing can be conceived without a conceiver, and nothing can be either begotten or conceived without a corresponding influence between two; and hence there are three!" Is not



this Logic! By what trick of legerdemain, are a "begetter" and a "conceiver" - two, so dexterously made into three? "There are three that bear ~~and~~ witness in earth the spirit the water and the blood" + + And by these three all things are begotten, conceived, and brought forth into existence" &c. In the first part of this verse a correspondence between two a "begetter" & a "conceiver" was sufficient for the production of things, but the author finally concluded three to be necessary, one to "begeth", one to "conceive" & one to "bring forth". This latter ~~must be~~ the midwife! If the author had understood the simple import of the "three that bear witness in earth, the spirit, the water and the blood", all this jargon would have been rejected. It is evident that John was writing against the Gnostics whose doctrine of a "Pleroma" and of a "Christ" - a distinct spiritual & intelligent being who came from them and took possession of Joan after his baptism, & so denied that Jesus was the Christ. He begins this chapter by declaring that contrary to the Gnostics, that "Who soever believeth that Jesus is the Christ is born of God". Again v 5th he asks "Who is he that overcometh the world" but he that believeth that

JESUS is the Son of God?⁷² and consequently the son of
 God is Jesus and not some pre-existent spirit from
 the "Pleroma". Then he goes on to say v. 6 "This is
 he that came by water and blood; not by water only
 but by water and blood. And it is the spirit that
 beareth witness, because the spirit is truth." [Leaving out
 the 7th v. which is spurious] And there are three that
 bear witness in earth, the spirit the water and the blood
 & these three agree in one", [testimony] After making the
 assertion that Jesus is the Son of God in opposition to
 the Gnostics, to define who he meant & fix his meaning
 beyond cavil he says "This is he that came by water
 and blood even Jesus Christ." and he lays particular
 stress and calls special ^{attention} to the fact that he came by
blood; therefore he repeats, "not by water only
 but by water & blood". His simple meaning was this:
 To "come by water" signifies adoption by the rite of
 baptism; which was the mode of receiving proselytes
 among the Jews [see Calmet. Art. Baptism] and by
 which they became the adopted sons of Abraham.
 To "come by blood", signifies to come by proper genealogy
 or regular descent of the blood, or race of Abraham.
 as was proved by the tables of genealogy. On this latter
 See Appendix B

fact he lays particular stress as shown above. & d
 I mean that very Jesus Christ who ^{came in or according} was the son
 of Joseph & Mary and then proved to be a true
 descendant of Abraham. In addition to these two
 points, on which his claim to the Messiahship
 rested, the descent of the Holy Spirit, which gave
 witness after his baptism with water, that he was
 the "Son of God" the Messiah, say: "This is my beloved
 Son, made the third witness. And these are the three
 that bear witness of his Messiahship on earth; and
 they all agreed in one testimony

P. 45-9 v. 3 "Jesus, who in a certain sense stood remote
 from man kind, having descended out of the ordinary ^{course}
 of natural generation; and who, contrary to their
 exalted expectations of a Messiah, made his appearance
 in the form of a servant." The "certain sense" in which
 he stood remote from man kind was "his having
 descended out of the ordinary course of generation." If
 this was the case man kind even those best acquainted
 with him were totally ignorant of it in that day?
 No such thing was known, believed or pretended. This
 the author himself shows p. 494. v. 26 "They scorned to stop
 so low as to acknowledge such a mean character whom
 P. See where the apostles went according to the best of their knowledge & sense of

They so well knew as the son of a carpenter, brought
 up among them and with whose kindred & parent age
 they were so well acquainted. This being all that man-
 kind knew of Jesus for the whole time of his pilgrimage
 on earth, the circumstance of his having come out
 of the ordinary course of generation could have had
 no effect in placing him "remote from mankind" then.
 And as no such thing was known then, it seems
 exceedingly mysterious how the secret should have
 leaked out in after ages and that men who lived
 in this remote period should have become so much
 better acquainted with this secret than those who
 were ~~that age~~ ~~and~~ ~~and~~ familiarly acquainted
 with him. Even his own Mother seemed as ignorant
 of it as the rest. This appears from her saying to him
 "thy father" & "I have sought thee". One of the early
 catholic fathers, who could not deny this universal ignorance
 of the miraculous conception in the first age of the ~~first~~
~~age~~ ~~of~~ Chh, asserted that God had for wise purposes
 kept his from all men & all devils, till the first
 generation had passed away. But he did not tell
 how or when the secret was revealed.

2469 v 12 "for the relief of the poor". As the word "poor".

has been expunged from our modern covenants [of 1841]
 it seems to me the word & phrase containing ^{it} should also
 be left out of this epitome in case of a new edition.
 P. 475. v 41. "Neither Ministry, Elders, nor Deacons, nor any others,
 either in temporal or spiritual trust in the Chh., are appointed to
 their several callings, by their own individual choice, nor by a
 majority of votes among the people; but by a spontaneous spirit of
 union which floweth through the whole body". This does not
 appear to be any thing like a fair or true statement of the mode
 by which the officials of the Church are "appointed". The negative
 part is true. They are not appointed by themselves, nor are
 they appointed by vote, and it is equally true that they are
 not "appointed", by the unanimous consent of the "whole body".
 Who has known one single appointment to have ever been
 made in this way? We all know that all appointments
 to office are made by the Ministry & Elders; and that the
 "body" or common members have nothing to do in the matter -
 are entirely ignorant of who will be appointed to fill a vacancy
 till the person is named & appointed by the leading authorities
 above mentioned. It is true that this appointment is generally
 tho' not always, assented to and ultimately confirmed by the "whole
body"; yet this "spontaneous" assent, & confirmation is very distinct
 from the appointment."

477
 P. 477. v 54 Since the testimony of the gospel of Christ's second appear-
 ing, was first opened in America, from the year 1780, to the pre-
 sent period, there never hath been any such thing as a Church-
 Creed, or Confession of Faith or form of Church Government
nor any thing of the kind committed to writing, by which the
 affairs of the Church were to be jointly transacted, or by which
 any individual member could be bound!" However true it may
 be that we have no written "Church-Creed, or Confession of
 Faith," it seems to me like one of the most glaring misstate-
 ments that could have been made to say that we had not
 had any "Form of Church Government, nor any thing of
the kind &c" as above quoted. How could the author state this
 when the facts of the case were precisely the contrary and
 he himself had so stated only a few pages before? See on
 pages 468-9, 470 where the author has given an epitome
 of the first Church-Covenant, which he there states
 "was committed to writing in form", as early as 1788?

What was this Chh Covenant but a "form of Church Govern-
 ment"? Was there nothing in it did it contain "rules by
which the affairs of the Church were to be transacted"? Nothing
"by which any individual member could be bound"? Did
 not the members of that Covenant "bind themselves" in the most
 solemn manner ^{never} to bring debt or demands for property or services

them dedicated? Were they not bound by that covenant
 "to subject themselves in obedience to the orders, rules &
 government of the Church"? These questions must be
 answered in the affirmative. How then could the author
 only 7 pages after exhibiting this written form of Church Government
 and stating it to be of 20 years standing, assert that "No form
 of Church Government nor any thing ^{of the kind,} had ever been committed
 to writing by which the affairs of the Church were to be trans-
 acted or by which any individual member could be bound?"

If this statement were so untrue in 1808 when the
 first edition of this work was published it is much more
 so now since our Covenant is grown into a "New Constitution"
 in which all the duties & privileges of members, & the mode of
 "transacting the affairs of the Church" are most minutely defined
 and all rendered as binding as legal lore & learning can
 make it. Then add to this our "Written Orders" & written
 "Holy Covenants," and it must be acknowledged that no Ch. is
 better provided for than we with "written forms of Ch. Govern-
 ment. Had the necessity will be seen of making a new edition,
 if one should be, to conform to our present practice

P. 480¹⁰ "The civil and ecclesiastical powers would ^{be} divided
 like the feet and toes of the image". Do not the "toes & feet" rather
 represent the divisions of antichristians into sects; and the

"iron and clay", the civil and ecclesiastical union?

P. 493 Note. The writer speaks of the present as "the last advent of Christ, and the establishment of his Church not for the limited period ~~period~~ of a thousand years or ten thousand but forever." Hence the irreconcilable absurdity of assuming the title of "Millennial or Thousand Year Church". Did the writer intend to give the authors of that book & title a rap on the knuckles by this note?

P. 494. v 26 - "whom they [the ^{con}temporary neighbors of Jesus] so well knew as the son of a carpenter, brought up among them, with whose kindred & parentage they were so well acquainted" O Remember, these were his own countrymen & neighbors & his nearest kindred who had been familiarly acquainted with him from his infancy, y^t all were ignorant of his miraculous conception. Even his ^{mother} ~~seemed~~ to be as ignorant as those calling Joseph his father. How did this matter ever get found out?

P. 497 v 2 "none of the true attributes of Jehovah were ever known", [i.e. before Christ] Is not this too exclusive? Are not Power, Wisdom, Justice & Righteousness, true attributes of God? And were not these made known to Moses and the prophets & through ^{them} declared & published in the scriptures?

long before Christ?

P. 503. v 33 - "The Father, the Word & the Holy Ghost are One, in essence, in nature & in union ever lasting".
Our author has here again become a good orthodox trinitarian, but I must refer this subject to the notes on p. 457 &c. In the next v the author asks, "But doth this imply 'Three Persons'?" I would answer that it certainly implies three if ^{it} implies more than one, because there are three names. These three names are therefore names of three distinct persons or they are three distinct names of One person. There is no more one than three. But it is said "these three are one in essence", and this settles the matter that there is but One person; for one person is "one essence" & two persons are two essences & three persons or three essences. Every distinct person is a distinct essence.
P. 504, 505 These two pages are taken up in confuting the doctrine of Christ's pre-existence & the author has done his work most thoroughly.

P. 506 "There is a spiritual birth to the spiritual body, which is produced by the work of regeneration". v 2 "The living soul of the first man was a spiritual body". If then the spiritual body is produced by regeneration, the first man must have

been regenerate, seeing he had a spiritual body.
 P. 507 v 4 "How greatly then are they mistaken who suppose
 that the virgin Mary was the true and real Mother of the
 Son of God"! This is exceeding strange language when we
 consider that just on the opposite page & the one before
 it "JESUS" is several times spoken of as the "Son of
 God", and his "Conception & birth" by the "virgin
 Mary", set forth as facts, attested by angels! Hence,
 so soon, it is all denied! At p. 410. v 14 & 18 It is solemnly
 stated "JESUS Christ did not exist without a Woman
She was made of a woman" &c. The same is many times
^{repeated} stated & here the whole is denied! The words of the angel
 Gabriel are quoted on the opposite page that Mary should
 bring forth JESUS and that this same Jesus should be
 called the Son of the Highest that is the Son of God. But
 our author seems only to have quoted the glorious Gabriel
 to exhibit his ignorance! "How greatly was Gabriel mis-
 taken to suppose that Mary was the Mother of the Son of God!"
 But by a series of sophisms in the 3 first verses of this Chapter
 the author had evidently worked himself into a conception
 of a clear distinction between ~~Jesus~~ Jesus & Christ, between
 the Son of Mary & the Son of God. When, however we
 consider this subtle distinction was never made by any



of the Evangelists, who all declared simply, that Jesus himself was the Son of God the Christ; when we consider that this distinction was first made by the Gnostics in the days of the apostles & that it was expressly condemned by the apostle John in his 5th chapter, we can but regret that our author has undertaken to revive it. I quote John 1 "Whoever believeth that Jesus is the Christ, is Born of God" & v 1 - "Who is he that over cometh the world but he that believeth that Jesus is the Son of God?" & so on to the end of the chapter. He ~~does not~~ say that "He that believeth that Jesus and the Son of God are distinct beings or things - but the single identical Jesus is the Son of God - The case then stands thus with the apostles testimony - Mary was the mother of Jesus; Jesus was the Son of God therefore Mary was the Mother of the Son of God. There is another view taken of this subject, which would lead to a result ~~beside~~ what our author would wish. It absolutely upsets all the arguments he has brought forward for a "miraculous conception". For if the Jesus which Mary did conceive was ^{so} entirely distinct & so easily separated from the Son of God why might not Joseph be the father of that Jesus as well as the "sinful woman" Mary could be his mother. If Mary could conceive & bring forth Jesus without being the Mother of the Son of God, Joseph could begot him without

being the father of the Son of God & all objection to the natural procreation of Jesus is thus removed.

v. 7 Such as have considered Mary as the real Mother of Christ, by falling into that mistake, have equally mistaken every thing else concerning Christ! So then, the authors good Angel Gabriel, all the evangelists, the apostle John to the end of his life, & we believe all the primitive Christians believed that Jesus was the son of Mary & that this same Jesus was the Son of God - the Christ, as has been shown. Consequently, according to ~~the~~ our author, by falling into this mistake, they were equally mistaken in every thing else concerning Christ! Truly that Christ must be a most mysterious being whom so many good men & angels have been so long mistaken about, and ignorant of. What follows in this verse & to the bottom of the page is curious. "They [i.e. those who are so much mistaken about Christ] have admitted that Mary was a fallen creature, possessed of the same corrupt nature of other women? And does not our author admit the very same? See next page where he calls Mary "a sinful woman". He proceeds; And thus they have supposed that Christ was the offspring of a holy God and a sinful woman, possessed of the nature of both, God and man in two distinct natures,

having both the nature of his Father ^{and Mother.} And
 does not our author "suppose" the very same? Why
 this is the very doctrine he has been occasionally setting
 forth through his whole book! He has done it however by
 piece-meal. Just as often as he has set forth that "Christ Jesus"
 was miraculously "begotten" or "conceived" or both, just as often
 has he declared him to be the "offspring of a holy God". And
 just as often as he has admitted that this same "Christ Jesus"
 "was made of a woman". as at p 410 & many other places
 just as often has he also "supposed" that he was "the offspring of
 a sinful woman"; consequently ^{that} "the offspring of a holy
 God and a sinful woman". And just as often as he has
 declared as at p 410 v 18 that "Christ Jesus through
 the medium of a woman took upon him not the nature
 of angels, but ~~the~~ the seed of Abraham, the nature of human
depravity", just as often has he admitted that he possessed
 "both the nature of a holy God & a sinful woman" - "two
distinct natures". Thus it seems that our author ^{himself} labors under
 those same dark notions ^{which he charges upon} of those poor mistaken beings who
 suppose that Mary was the mother of the Son of God!
 P 508. v 9 "In Christ Jesus was no sin & therefore it fol-
 loweth that he derived no part of his substance from a sinful
woman". I cannot see that this conclusion "followeth" at all.

Tho' he had no sin, the author himself admits he had a sinful nature. Sin is the transgression of the law, & not a mere nature. If the circumstance of taking up his cross and successfully combating a sinful nature, so as ^{afterwards} not to transgress God's law by committing sin, proves him to have derived no part of his substance from a sinful woman, the same circumstance must prove the same thing to all his true followers. But half a dozen lines above where the ^{author} makes the above illogical conclusion he declares that "Who committeth sin hath not seen Christ nor known him." Consequently all who truly know Christ and follow him are without sin.

Then according to the authors logic, as all the followers of Christ "have no sin" therefore it followeth that they derived no part of their substance from a sinful woman."

According to the author Jesus derived nothing from his mother but sin & a sinful nature. Was it any thing, tho' a sinful woman, wholly destitute of any good qualities?

Was she totally depraved - a mass of sinfulness & corruption? or
Or had she along with her sinful nature a reasonable soul a quick conscience, a heart to seek after God, an intellect capable of knowing God's will & a disposition to do it?

If so, could she not impart this reasonable soul with

all its ~~other~~ good qualities to her offspring, by which,
 through the aid of ^{the} Divine Spirit he could resist & over-
 come the evil part of his nature, just as his followers
 do. Our author adds, "That which he took upon him thro'
 the medium of a woman he never owned as any part of his
 divine substance but crucified it unto the death!" It is
 generally understood, when the apostle says of Jesus that "he
 took on him not the nature of angels but of the seed of
Abraham" - that "he was made of the seed of David ac-
 cording to the flesh" - that he then by assumed the whole
of human nature - a body & a reasonable soul together
 with the depravity common to man - in a word that he
 was simply a man "like his brethren in all things," and not
 that he merely assumed the depraved part of man's nature.
 As the ^{author} declares that whatever he took on him through
 a woman he designed & conceived. If then he did take
 through that medium, a body & a reasonable soul as above
 shown, he must have committed a most impious act!
 Instead, however of crucifying either soul or body, he undoubtedly
 did all in his power to save his soul, & as I believe succeeded;
 while, not he himself, but the Jews ^{& Romans}, maliciously cruci-
 fied his body! What a mistake the author did make! See
 p. 53 & 54 where the author states that his "human form was

put to death by the Jews!!

In v 12 & 13 on this same p. (808) we have the sorrowful effects of assuming such false & untenable positions as these (assumed) in v 9. Thus the author holds forth; "The Evangelists and others wrote according to the best of their knowledge";

[not as they were moved by the Holy Ghost; and as their knowledge was very ^{imperfect} limited & uncertain] "hence there is such a diversity in their writings", [i.e. of course, such contradictions!]

Next, the author, notwithstanding all his labored doctrine about Christ, candidly acknowledges as follows. "Supposing that Christ was to come of the seed of David +++ Therefore they, [i.e. the Evangelists] gave his genealogy in that line through Joseph and Mary." But why was he to come of the seed & lineage of David? Because all the prophets had testified; because God, who cannot lie, had promised it; & because the whole Jewish nation believed this promise & expected its fulfillment. It is this Promise of God - this just expectation of the Jews, that the author is trying to overturn & trying to prove that neither was ever fulfilled. Hence after owning that "Christ was to come of the seed and lineage of David & therefore the evangelist, in giving his genealogy in that line, he immediately adds, 'when they all agree that Joseph was not his real father'." Thus the Evangelists

one clearly set forth as an unprincipled set of scoundrels
 & impostors, who, tho' they all knew & "agreed" that Christ was
 not the son of Joseph, yet recored his genealogy from
 him so as to palm ^{him} on the nation for a descendent of David!
 In the next verse the same wretched imposture is set
 forth in ~~the next verse~~ in still stronger colors. "In
 accomodation to the blind prejudices of the Jewish nation
 the apostles showed that Christ came of Joseph & Mary
according to the flesh!" I am glad the author acknowledges this but
 at the same time, they prove that he did not come
 after the flesh at all"! They were uncom. monly "accom-
modating"! They "showed" the Jews a positive lie, and then
 immediately "proved" themselves to be liars! This must
 have releast the nation at once from all qualms of
 conscience for rejecting or even putting to death
 such an impostor as this Christ. But our author was
 wrong in asserting that the Evangelists "all" agree that Joseph
 was not the real father of Christ. The accounts of the miraculous
 conception are only found in Matthew & Luke. Mark &
 John are silent on the subject, and do not even give us
 a hint ~~that~~ that they knew or believed any such thing. As the
 account in Matthew directly contradicts his genealogy, we
 have high presumptuous proof that Matthew never wrote it.

The two accounts in Matthew and Luke irreconcilably contradict each other, which renders them both incredible; and it is well known that there were early copies of both Matthew and Luke which had not these stories in them. Hence the high probability of their being monkish interpolations. Take away these two stories and you will not find one hint of a miraculous conception in any part of the Evangelists, nor in any of the apostolic writings. They were evidently ignorant of the whole matter. On the next page our author quotes from the Evangelist ~~John~~^{Luke} as follows "His (that is Christ's) mother said unto him Son - thy father and I have sought thee sorrowing." which shows that both Mary considered Joseph to be his father & (Mary) herself his mother; & I should think Mary would be apt to ^{know} who his father was as well as any body. Finally in v 17 P 509 we are told that "Mary was no more the real Mother of the Son of God than Joseph was his Father," and by consequence Joseph was just as much his father as Mary was his mother. Here the two extremes meet and in this I heartily concur with the author.

P. 510 "That which was conceived in Mary was not of Mary." The expression in Matthew 1.20 "That which is conceived



in her", is certainly a wrong translation, and has misled our author. The ^{word} γεννηθεν then rendered "conceived", signifies begotten. This verb is the ^{one} so often repeated in Matthy genealogy Abraham γεννησε begot Isaac &c. P. 18 must in his Greek Lexicon corrects this translation thus; "That which is εν αυτη γεννηθεν begotten in her". and further says that this word, when applied to females does not ~~denote~~ signify to conceive, that is συλλαβανω" See Luke 1. 24-31. So in the Angel Gabriel's annunciation to the virgin Mary, he says "Thou shalt συλληψη conceive" not γεννηση - This being understood there is nothing to support the idea that Jesus was conceived in Mary but not by her. (If we assert that she did not conceive him we contradict the prophet Isaiah who declares that "A virgin (Heb. עַלְמָּה a young woman or Almah, as a Noun proper) shall conceive a son; and the angel Gabriel who expressly said to Mary "Thou shalt conceive" &c i.e. if we consider this to be genuine scripture as I think the author did, it will be seen that the above correction rocks away the underpinning from a very large superstructure and sinks the whole fabric." P. 57 v 11 "And as the second Man Christ Jesus was to be created in and through man, and was to be recovered"

Almah - the prophetic wife

from man in the order of the natural creation" & here, when it is stated that Jesus Christ was to be created in & through man & recover from man it ~~and~~ must be noticed that the word man is in common gender as the latin homo, which includes both male and female. If then Jesus Christ was created through man (homo) it could not have been by woman alone that not being according to the "order of the natural creation" in which ~~the~~ species man is produced, but by man and woman jointly. This therefore is asserting that Joseph & Mary were his parents "according to" the order of the natural creation! Theologians will some times forget their creed and write according to common sense. It is, however, rather strange talk ^{so} after the astounding declarations on pp 508-9 as shown above.

P. 530 v. 3 "For [Christ] being found in fashion as a man with all the infirmities of mankind, and in all things made like unto his brethren in things natural and being tempted in all things as they were, it was necessary that he should be conceived by the Holy Ghost in relation to a Second Birth." Again v. 6 "It is expressly said that Christ Jesus was the first born, and that he

was to be followed in the regeneration, and so he
came into the world by water & blood as other infants
 do, by which he (^{was} ^{of} ^{the} ^{seed} ^{of} ^{Abraham}) ^{possessing} the nature and sin of fallen man, and in this sense
 millions were born into the world before him; therefore
 it is to be certainly understood that he was regenerated
and born again. With these two passages, here
 quoted I find no fault. But they are absolutely in-
 compatible with what is stated p. 508 v. 9-510 v. 22-23
 and else where. Here "Christ" (see p. 529 v. 1) is completely
humanized & placed exactly as low as the rest of the fallen
 sons of Adam - just as low as he could be if he had been
"begotten" & "conceived" in the ordinary course of nature.
 It seems then ^{that} this miraculous conception had proved
 wholly abortive as it related to his coming forth in a
 holy nature and that altho' he was both begotten &
 conceived by a Holy spirit or from a super human source
 yet ^{by} some ~~was~~ ^{was} ~~unaccountable~~ ^{unaccountable} slip. "He came into the world
as all other infants do", having "the same nature & sin
of other fallen men", partaking of "All their infirmities
and being in all things like his brethren" the fallen sons of
 Adam. And therefore it was equally necessary for him to
 be "conceived again by the Holy Ghost in relation to

a second birth! His birth into the world was just similar to, and gave him no advantage over, the "millions" which ~~had~~ were, in the same manner, born into the world before him - all his superiority depended on & related to the "Second Birth or regeneration". After owning so much, the doctrine of miraculous conception is not worth the breath or ink of our argument to support it.

R. 531. v. 11. "And as the natural infant, in the womb of its mother, is insensible and totally ignorant of what passeth among the living, until it hath been brought forth and cometh to sufficient maturity; so is the soul or inner man ~~and~~ covered up in the womb of nature's darkness until he is brought forth separated and wholly cut off from the tie of the flesh &c." This illustration of regeneration or the new birth is certainly a bad one. According to this, man has no agency whatever in the work of regeneration, but, like an unconscious fetus in the womb, must remain wholly inactive "insensible & totally ignorant of what is passing" until he is brought forth into life by regeneration and come to maturity! Not to show the correctness of this illustration the author quotes Exek. 16. 4, 6 concerning the infant wallowing in the blood of its nativity &c. This, however, plainly goes to overturn

rather than establish the other. This infant, tho not having its navel cut, nor washed nor swaddled, and ~~yet~~ still pollutes in its own blood, was nevertheless actually born. And even this born infant tho farther on its way to manhood than the unconscious fetus, is here set forth as representing the natural or unregenerate state, while in the above even the unconscious fetus in the womb is made a representation of a soul "in the spiritual work of regeneration".

P. 538. "For that which he [Christ] inhabited & possessed, he destroyed". What did he "inhabit" but his body? And did he really kill or "destroy" that? I had thought the Jews killed it. They will, perhaps, thank our author for exculpating them. But see p. 500 p. 23 where the author himself accuses the Jews of doing it. The Jews once thought that he intended to "kill himself." (John 8. 22) but I never before heard that he actually did it. Perhaps they only intended to assist him in accomplishing this act which they supposed he was bent on doing anyhow!

P. 554. v. 30 "The quickening of the wicked to a sense of their situation, altho sometimes called a resurrection, yet is more properly denominated the second death"! Indeed this is strange that the ideas of "quickening" & "resurrection" should be more properly denominated "Death"; a term

completely opposite in sense, and wholly inapplicable to the fact and thing intended. It surely must be a dangerous thing for a sinner to be waked up to a sense of his situation to a perception of the truth - if thereby he must be plunged into the "second death"! We have generally supposed that those who fall away from the renewed life of God in the soul, and those who enter into the second death.

P. 562. v 23 "The oath and covenant of God, (which always stood between two immutable agents, in which it was impossible for God to fail.") Who or what are these two immutable agents? See Heb. 6. 17, 18. "Two immutable things", that is, promises, namely, "I will bless - I will multiply" (See Heb. 6. 14. Gen 22. 17) "in which it was impossible for God to lie", and which, ^{two} promises had amply fulfill.

P. 565 v 39 "Unto which, (saith the apostle) our twelve tribes, instantly [or in the world of spirits]". Here the word "instantly" (more properly constantly) is explained to mean "in the spiritual world"! What cannot be made to appear from such a licentious use of language?

P. 574 "Errata" The printers of this edition seemed to think there were no errors of the press; but see p 300. v. 14 - 419. v. 40 462 v. 9 & v. 20. 532: 017 - 487. v. 42 in all which typographical errors will be found. I have also noticed some

grammatical errors which I did not think necessary to mention. But in this "little Index" is one of those odd blunders for which it is hard to account. In pointing out "a few little changes of words be deemed an improvement" we have "Nay, (according to Greek) for No!!" How is it possible that Nay should be any more according to Greek than No? They are perfectly synonymous so far as used for simple negatives or words of refusal. The Greek word Ναι (nay) means Yes or Yea & Ου (ou) means No or nay, and this word Ου must ^{mean} either no or nay & so be translated according to the fancy of the writer, but cannot be any more "according" to one than the other.

Appendix

A.—When we Once adopt the doctrine and language of scripture "To us there is but One God," consistency & logic forever debar us from holding more than One person; or from conceiving of two or more persons in Deity. Hence if we conceive or write or talk of this One God—One Spirit as a Father or Mother. There must be considered as ^{more} qualities, relations or Attributes of that One Eternal Spirit, and not as two or more "distinct Beings" or Persons as some so inconsistently imagine.

P. 359. v. 52. "Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of man [Gr. $\gamma\alpha\varsigma$ $\alpha\nu\theta\rho\omega\pi\omicron\upsilon$ $\epsilon\sigma\tau\iota$] not a man] and his number is $\chi\zeta\epsilon'$ 666 Christ-7.

Note. "The ancient Greeks as well as Romans used the characters of their alphabet instead of figures to represent numbers. Thus:

The 1st character χ is in number 600

The 2^d " ζ " " 60

The 3^d " ϵ " " 6 = 666

Then by putting these characters together they make CHXIST

A very specious but false resemblance of the true CHRIST
Thus we see that Christ is the name of the beast and 666 the
N. number of his name." &c.

Note - I confess I am not skilled enough in Greek literature to know by what authority the Gr. letter I iota is introduced into the above number or rather the word CHXIST, since only the three characters are used in the Greek and are only counted in the numerals. Was the I iota arbitrarily inserted to make the combined characters more nearly resemble the word CHRIST? Any how the characters CHXIST are unpronounceable and nonsensical. I have seen many applications of those numbers to other names & persons.

but do not remember to have seen one more arbitrary than this. The earliest application perhaps was made to Nero by some early Christians, even earlier than the time of Arenaeus. The computation was made in Hebrew characters. Thus: נרו קסר 2=50, 7=200, 1=6
 $2=50, 7=200, 1=6$
 $2=50, 7=200, 1=6$
 $2=50, 7=200, 1=6$
 which added make 666.

The most modern computation of the mysterious number that I have seen is its application to Capitain Miller, Leader of the "Second Advent movement". It was thus made

K a π τ α v M L L L E S
 20 - 1 - 80 - 300 1 - 50 40 10-30-30-5-100 = 666

Note. The second α or αc is written iota subscript after the manner of the Greeks and is not used as a numeral and so stands for 10. The numbers added make 666.

There was more anciently a similar computation made on the name & title of Pope Leo X. His title which he assumed was "Pope Leo X. VICAR of God". The number of the beast 666 was contained in the name & title thus: Separate all the numerical letters in that name & title, **DCLXVI** and place them in their numerical order. and you will have just 666. I will just observe here that as the author of the Testimony assumes that Anti-Christ or the "Beast" began his reign with this same

Leo X The application of the number of the Beast to him would have been quite as plausible at least as the one they chose. The number of the Beast has been found in the name of Napoleon Bonaparte, but I disremember how it was done. Such speculations may be amusing; but there is no reliable information or edification in them & should not appear in a grave work on Theology.

Spirit of Christ. Having the spirit of Christ - means having the same disposition, mind, will, intention, design or purpose that Jesus the Christ had - The being in union with his spirit or with him - ~~not~~ "Christ in you" does not therefore mean The individual being Jesus the Christ has got into you and took up his abode there - or taken possession of you as disembodied spirit are some times supposed to do - Jesus is a created circumscribed individual being, and therefore incapable of being in more than one place at a time & if he is in you every body else must be without him for the time ^{being}. But the Spirit that animated directed, led & influenced Jesus the Christ, is an Omnipresent Spirit - It is God - That being ~~of~~ ^{from} whom Jesus said he would ^{give} his Holy Spirit, that is, His own ^{divine} Influence to those that ask him. That Holy Spirit is not the Christ but if it get full possession of you it will make you a Christ - it will make you a full "brother" to Jesus Christ - He is not ashamed

we need, to ~~call~~ his true followers as brethren. In this case
we should not feel much objection to assuming the name Christ
as a family name, or us name & so institute a Christ Family
with Jesus at the head as our Glorious Elder Brother.

